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靈惠

LADY  
FOURTH  
DAUGHTER  
OF CHINA

BV  
3415  
.H65  
1932

BY MARY BREWSTER HOLLISTER

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Lady Fourth Daughter of  
China





# CHINA

The twenty-eight provinces and portions of the outlying territories

SCALE OF MILES

0 50 100 200 300 400

Railroads

----- Railroads under construction

MONGOLIA

SU

NINGHSIA

Ninghsia

Hsining

Lanchow

KAN-SU

SH

TIBET

CHINGHAI

Kangting

Chengt

SZECHWAN

Chungking

KWEICHOW

Kweiyang

INDIA

YUNNAN

Yunnanfu

KWANG

BURMA

Irawaddy

Salween

Chindwin

Yunnan

Yunnan

(Red R.)

Sikang

Hanoi

FRENCH

INDO-

CHINA

Gulf of

Tongking

BAY OF  
BENGAL

SIAM

100°

90°





EXTENSION OF EASTERN PROVINCES











Lady Fourth Daughters of today

✓  
Lady  
Fourth Daughter  
of China

Sharer of Life

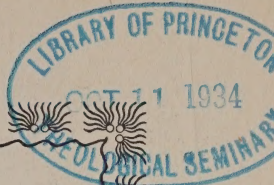
By ✓  
MARY BREWSTER HOLLISTER

COVER DESIGN BY I. LAI CHO

依憲

1932  
*Cambridge, Mass.*

THE CENTRAL COMMITTEE ON THE  
UNITED STUDY OF FOREIGN MISSIONS





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TO THE HOME AND THE JESUS-PEOPLE  
IN THE FIELDS  
"TRANSFORMED TO FLOURISHING"  
THAT ARE THE BEST MEMORIAL  
TO MY FATHER AND MOTHER

WILLIAM N.  
AND  
ELIZABETH F. BREWSTER  
OF HING-HWA

*As the motif for the cover design the young Chinese artist, I. Lai Cho, has chosen the lan-hwa, the epidendrum. It is beloved as the most fragrant of China's flowers. In the Heaven's-well courtyard of humble village homes, or the great houses of many courts, pots of epidendrums bloom for adorning women's satin-black hair, and for the delight of their pervasive perfume.*

*"That which is near the epidendrum is fragrant"; every village woman knows the proverb.*

*In the age-old offerings to Heaven and Earth on New Year's Eve, the lan-hwa is used as the symbol of Spring.*

*Mrs. Ayscough tells us in A CHINESE MIRROR that the epidendrum has been used as a symbol for the Perfect One "ever since Confucius enumerated its exquisite characteristics."*

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## Foreword

IT is with peculiar pleasure that the Central Committee on the United Study of Foreign Missions presents this, its thirty-second volume, to the Christian women of North America.

China is the subject for special thought and study by the Protestant Churches of North America for 1932-1933. The Christian missionary forces of these churches are working with the Christian forces in China in bringing the message of the Christ to China in this hour of her need. *LADY FOURTH DAUGHTER OF CHINA* has been written from the viewpoint of these constructive Christian forces steadily at work in China in spite of revolution, famine, flood, war.

Mrs. Mary Brewster Hollister, born in China of missionary parents, experienced missionary, lover of China, penetrating student of divine and human nature, is exceptionally fitted for her task as author. She has made a unique and valuable contribution to the literature of missions.

*LADY FOURTH DAUGHTER OF CHINA* receives its name from a true woman of ancient China, as told in the Prologue; but there is an added significance from the fact that every fourth woman in the world lives in China.

THE CENTRAL COMMITTEE

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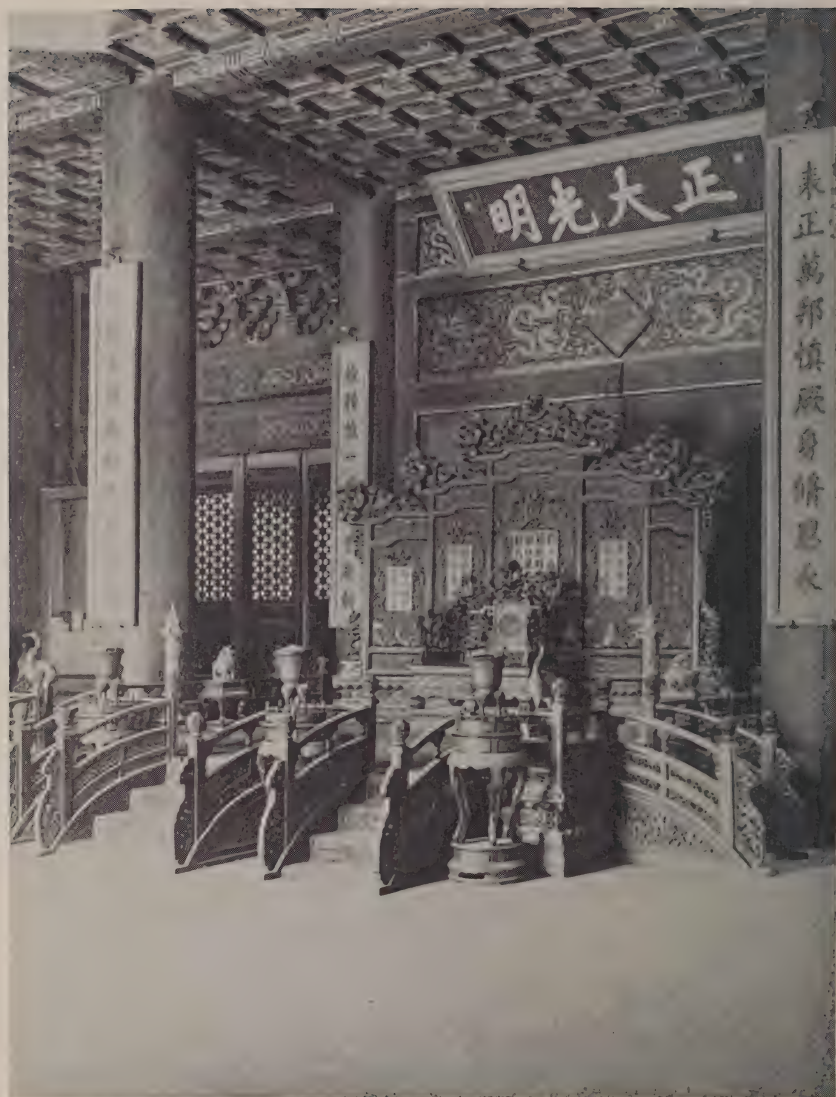
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*Underwood & Underwood*

Grand throne room in the Emperor's palace  
Forbidden City—Peking

## What Every Woman Knows

**B**ECAUSE this is a woman's book we will unashamedly let heart as well as head speak, for we know that together they are the tools of understanding. It is the friendly touch and everyday talk together, sharing of laughter and of tears, that bring understanding to individuals and so to nations. In this little book about the China of this exhilarating, breath-taking, exacting New Day, we have tried to capture the appeal and charm of China's new womanhood that has emerged because of the Life of your sharing.

Appreciation is one secret of sharing. Appreciation, like understanding, grows in the warm human touch, in small talk exchanged, in the lovely coin of daily speech. How healing would be our appreciation to the bruised heart of China's youth, so fearful of the world's scorn as they struggle with the hugest task the youth of any land has ever dared attempt,—the remaking of their ancient order, affecting one quarter of the world's people.

If in these pages we touch upon things about which young China is sensitive, I am remembering what a Chinese scholar said of one Westerner's too generous claims for China's perfections, "Let us be as others. Permit us some faults." So we permit the Chinese the imperfections of humanity, being mindful that we of the West have many faults, many areas of our life not

yet redeemed by the Life-giving stream of Divine Love.

For a motherland and home-folk beloved my life long, I offer this inadequate little book in appreciation of the largesse of understanding and friendship, of intellectual and imaginative satisfactions and delights, that are China's gift to me. It cannot be that Chinese women are more lovable than others. Perhaps it is only because from babyhood their hands and their hearts have enfolded me, that they seem to respond more intuitively to the least breath of need, to open their hearts at the lightest touch of friendliness.

To my Mother in China who thrills to China's breathless, momentous struggle for a happier day; whose energy, faith and dreams are as unquenched as when she began with my Father their fruitful, joyous adventure in the Fields "Transformed to Flourishing" in Hinghwa more than forty years ago; to my husband whose life has also been China's and whose judgment and care have been indispensable in these pages; to the friends, east and west, old and new, who have shared so freely from their depth of sympathy and hope for a great land; what wish shall I send with my "Thank You," except that it may be "Bright Morrow" for our Lady Fourth Daughters and for us all after these dark days of China's heartbreaking extremity.

"The touch of His hand is the breath of the Spring."



# Lady Fourth Daughter of China



LADY FOURTH DAUGHTER'S DAM, ONE THOUSAND YEARS OLD

## PROLOGUE

### The Gift of Fertile Fields

*Every child of P'u-t'ien knows that the fertile plain, girdled by mountains and facing the Yellow Sea, was once a great salt marsh, for P'u-t'ien means "Salt Grass Fields." It was Lady Fourth Daughter, a Chinese girl of the Sung Dynasty, a thousand years ago, who dreamed of building a dam to hold back the salt tides, and to send the fresh life-giving waters of the River of Playful Fairies into a system of canals threading the plain. Thus would the salt marshes be redeemed into rice fields for the feeding of countless vil-*

lages. The fair, high-walled county seat came to be named Hing-hwa, "Transformed to Flourishing," because of her gift of Fertile Fields.

Being a child of P'u-t'ien myself I, too, have always known the lovely legends about Lady Fourth Daughter of the family of Ching. There is her village beside the river whose clear waters sing past a little temple built to her under the dreaming, age-old dragon's eye trees. It is a real girl, the fourth daughter of a noble house, that the ancient records reveal, back of all the rainbow bits of legend village folk tell. All of her fortune she threw into this daring undertaking that would bring plenty and well-being to so many needy folk, redeeming the broad, flat plain where the sea tides ebbed and flowed among the knife-like salt grasses, transforming them into lush green rice fields. Much thoughtful study, executive ability, personal supervision of that great engineering project, a loving heart's devotion—one sees all these in the legends and the yellowed annals.

The story in the prefectural records ends tragically. The barrier was finished. One stormy night Lady Fourth Daughter took her lantern, as was her wont, to see if her beloved dam was holding against the swift currents. A great gash there was in the rocks, and her heart broke from the failure of her dream. The next day, by a village near the sea, villagers found her body.

*They carried it lovingly and in great state to her own village. Legend has it that her body was sweet as the lan-hwa, the epidendrum, most fragrant of China's flowers. The hill where she lies is still known as Fragrant Mountain.*

*But she did not fail. The Fields Transformed to Flourishing are the eternal memorial of her dream come true. "She appeared in a vision to Lord Nay, pleading that he save her people of the Salt Grass Fields. Thus he finished her work," village folk will tell you. Because of her building and cutting of new channels, living waters flowed to redeem the salt marshes. Each year in the thousand years since she gave her fragrant life for a great adventurous dream, her gift of Fertile Fields has brought "life more abundant" to needy folk.*

### **Lady Fourth Daughters of Today**

*It is fitting we call her Lady Fourth Daughter—our Chinese sister—for of all the world's daughters is not every fourth daughter born under a Chinese roof?*

*For long the Middle Kingdom dreamed in the tranquil valley of its glorious past, unmindful of the salt marshes of poverty, of disease, of ignorance. After ten centuries of dreaming infertility, forces of creation and fresh vitality are infusing new life into this vast, ancient empire. Still there are the death-bringing salt*

*tides, destructive forces, old and new, that make the struggle of a quarter of the human race breath-taking in its possibilities for good or ill.*

*Some of her daughters, finding release from old fetters and gaining a power for sharing, have caught a vision of "Fields Transformed to Flourishing." Lady Fourth Daughters of Today, they stand out where the salt tides surge, building bulwarks against disaster, conserving the old streams of beauty and truth, cutting new channels where the life-giving waters may flow.*



## CHAPTER I

### Sharers of the Fellowship

The voyager shouts

"Helmsman,

Take care of the fog and the hidden rocks."

The helmsman peacefully smiles and says:

"I know the way we must go,

That is enough."

—From *Spring Water*, by Hsieh Ping Hsin.

### CHINA'S RELIGIOUS HERITAGE

EVERY Lady Fourth Daughter, facing the China of today and tomorrow, shares the religious heritage of her land. No one can know the Chinese people, their past history, their art and literature, the quality of their civilization, without finding streams of truth and beauty. With these the Source of Life brought refreshing to hearts that have sought Him through the ages. Many have lost themselves in the salt marshes of superstition and ignorance. But even those who live among the marshes have had glimpses, like the glint of streams in the far mountains, of these wellsprings. Sometimes seeking souls have climbed the heights and found cooling draughts for their thirst.

*Belief in a Supreme Power*

There is deep-founded in the Chinese mind the thought of a Supreme Power above all the multitude of spirits, good and evil. Like the God of the Hebrews, this power was righteous. Some there are who interpret this ancient conception of T'ien, or Heaven as an impersonal universe. Others think of Him in terms of personality. Certainly this Supreme Power had many personal attributes. You find them in the common speech of Chinese village folk—the Heaven who gives life, who hears the unuttered prayer of the just, who recognizes moral rectitude in creatures of earth. In spite of ignorance, fear, superstition, this sense of a ruling Power is part of the people's heritage. Often it results in fatalism, but just as truly is it the source of that heroic, patient, kindly quality one finds in the simplest of these people, no matter how hard their lot.

Only the emperors had access to this Supreme Ruler, on a high and holy altar, as befitted such awe-inspiring holiness. So the common folk have been cut off from direct approach to Him, and have satisfied their wistful longing in other and multiplied objects of worship. At the basis of their thinking, however, is a glint of the far mountain spring of a God who was greater than all spirits. Some of his quality has gone deep into their soul. One longs for these people to have the delight of his love as well as the fortitude that comes from his changeless righteousness.

*The Dreams of Her Sages*

In the philosophy of many of China's sages there is the high moral idealism of a great race. Surely God spoke to them even as He did to the Hebrew prophets. Their teachings had to do with human relationships, with putting the beauties of virtue, sincerity, courtesy, consideration into the life of the family and the state. They were embodied in that wistful dream of "Complete Virtue," "The Princely Man," "The Perfect One," a term so difficult to translate, which runs like a silver thread through the sayings of Confucius. China's greatest sage says with humble longing, "In letters perhaps I may compare with others. But as to living as the Perfect One, to that I have not attained" . . . "The Man of Perfect Virtue—how dare I rank myself with him? But as to striving thereafter unwearyingly and teaching others therein without flagging, that can be said of me."

The sages concerned themselves so much with the goodness they found in man that they spent little time on conjectures concerning his divine origin. The scholars studied their writings and made their ethics and social theories the basis of the nation's educational system. The influence of the sages, however, is not limited to scholars. Filial piety, virtue, courtesy, reverence for Heaven and for the great forces of the universe, have been the ideal of good, the warp and woof of the think-

ing of the common folk. Thus morality is the basis of Chinese civilization, and one secret of its long enduring. The people have followed the morality their sages taught them, adding to it the kindly grace and courtesy that make the simplest village woman a gentlewoman of high degree. There is no dream of love or joy too good to offer in return for the good-humored valor they bring to life.

Superstitious charms, nets over windows, eggs about a baby's neck, earrings in a boy child's ears to fool the spirits into thinking he is a worthless girl—all these one finds among the ignorant masses. The Confucianism of the scholars who have had ancestor worship as almost their sole ritual, despises the superstitions of the ignorant. This has been a man's religion, or rather naturalistic philosophy, trying to maintain high ethics on an inner moral sanction, without the help of deity.

Some of the rare, educated Chinese women of the old school are Confucianists, and of the best and noblest type. Such an one Lady Hosie describes, Miss Way, a high class Chinese woman, who, with her friend, Blossom, had a school for girls:

"Presently Miss Way went apart from Blossom and myself and stood quiet, looking out on the palace below and the pagoda raised in Buddha's glory ahead—Old China. And her heart was torn with doubts about New China. Yet its owner has spent its strength freely

in the service of China's new womanhood. Blossom put an arm through mine and we remained in the background. I was troubled.

" 'Sometimes even her heart shakes and her courage grows small,' Blossom tried to comfort me. 'But do not fear; never for very long. When it happens she walks away like that from everyone and waits. She says you only have to wait quietly and always courage grows big again.'

"Miss Way was looking at a pagoda, symbol of Buddhism, but it was not Buddha she was calling to her aid, nor was it the way of Tao. It was not Christianity either, for neither she nor Blossom knew much of the 'Doctrine.'

"Miss Way believes in righteousness, that it matters supremely; and righteousness is indeed a sure staff. She waits upon Something, when her own heart fails her, and that Something restores her soul. The souls of the righteous, are they not in the hands of God? Here is confirmation from a troubled, but steadfast Chinese woman, a Confucianist.

"What more do I want in her behalf? Fortitude, self-forgetfulness, courage; are they not of the splendour of God? Ah, but there is his smile. . . . If any woman deserves the grace of spiritual soaring, the south wind blowing upon her garden, the singing birds lilting amongst her apple tree boughs, surely it is this Chinese woman; my friend, Miss Way of Peking.



"Is never a draught from the deepest wells of delight to be brought to her doors? Is she never to find some day upon her earthly threshold One exceeding fair, who shall say: 'Come, my labourer, my daughter; my yoke is easy and light; and the fruit of my spirit is joy'?"<sup>1</sup>

### *Buddhism's Dream of Compassion*

Buddhism was a foreign religion, brought from India at the behest of a Chinese emperor's dream. Gradually it has filled some of the hunger of the Chinese heart for personal contact with deity. It brought a dream of release from fate's power; a dream of eternal peace where the multitude of evil spirits could not reach. There are tokens that Nestorians brought the transforming touch of the Master to Chinese Buddhism, which has come to be so different from its mother-Buddhism in India. The Christ story has been found in old Buddhist temple records.<sup>2</sup> At any rate, whatever its source, Buddhism here in China shows the longing of human hearts for divinity. They made their Buddha a divine being, and Kuan-yin the embodiment of divine compassion. It is China's women who have caused Buddhism to become deeply rooted in China's soil. It is their answer to Confucianism's low position for women and lack of spiritual satisfaction. Rites and ceremonies could not answer the wistful longings of

a mother's heart when harm and the evil spirits of China's deep-rooted animism threatened her beloved.

Kuan-yin, the goddess of mercy, is the compensation China's womenfolk have found for original Buddhism's socially destructive dream of Nirvana. They needed some one who lived close to their daily life, who had compassion. In her one may see a resemblance to the Virgin Mary of Nestorianism. She is a Chinese version of the necessity for the incarnation of divine qualities, for some bridging of the echoless gulf that the centuries had built between T'ien, the Supreme Ruler, and common folk. For mothers how could it be enough that the Emperor should alone represent his people at the altar of Heaven? A mother has dire need for expressing her longings and terrors in behalf of her children, to some source of help. Kuan-yin has been China's best beloved goddess. Her very name means "One who hears prayer." "Great Compassion and Great Mercy" is a common title. Children and women are under her special care. There are many temples to her, and everywhere Buddhist temples will have at least one shrine devoted to her. When one moon of married life has passed for the Chinese bride, her parents give her an image of the goddess for the little shrine in her own apartment in the strange house to which she has gone as bride.

There is grace and beauty in the simplest image of

Kuan-yin, and through it breathes the soul of China's women, their dream of beauty, gentleness and compassion. The ages of search for the love at the heart of the universe did not go utterly unanswered. The Heaven-father surely spoke through the dream of compassion and understanding that women's hearts built out of their wistfulness. He who said, "I will not leave you comfortless," would surely lay tender, reverent hands on Kuan-yin, Buddhism's answer to their need.

Buddhism has placed its impress on China's art and craftsmanship. Even Chinese scholar folk who have bitterly opposed Buddhism have conceded the surpassing beauty of the literature which helped to make an alien Buddhism at long last indigenous to China.

There was a great celebration at the largest Buddhist monastery in our city, headquarters for the Buddhist temples in the region. The old abbot had died, and a new one was to be installed, one who had come from a wealthy monastery in Malaysia bringing with him rich gifts to insure his place of power. From every temple, monastery and nunnery in two counties, came priests, nuns, devotees and onlookers. I sat in the long cloister that enclosed one of the courts above the main temple and watched the throngs—the priests in yellow, dun, and white robes, nuns in dove-gray cotton, city and village folk. There was a soft flutter, and a little, middle-aged nun sat down beside me. We smiled

at each other, and talked as women will. She was from a nunnery a day's journey away. Her husband was in a monastery also. Thirty years it was since together they had decided to leave "the world" for the gentle Buddha's sake and take the vows of celibacy. "To find the way to highest heaven!" How often I have heard that wistful longing!

"And have you seen each other since, Elder Sister?" I questioned softly, fearing to touch the fragile flower of her confidence.

"But once," she answered simply. "He is here to-day, somewhere in the throng." From I know not what necessity for comfort, her small worn hand clung to mine. Was "the world" of their early married life tearing at her heart? Girl bride that she was, she could not have known her husband before she was brought to his father's house. Was some outward circumstance so strong for them that they both had desired escape to some remote and quiet haven where they could spend their days in chanting sutras which in all probability they could not read? Peace and child-like purity there was in her face, but her eyes were wistful. Joy had not dwelt there. Was it, perhaps, thirty years ago it had died? I thought of Christian homes I knew where father and mother, sons and daughters, together found the "way to enter highest heaven" here upon this earth. The Perfect Son revealed a Father of love who gives



life more abundant and joy in normal human relationships, not through escape from them. But for this little nun and that young husband the dream of Amidha's heaven had been the best they knew. Parting they had followed it, though for each it was a lonely way.

"He comes," she whispered to me, her eyes peering through the crowd. A gnarled tall old priest, his face somber, the burning eyes in their deep sockets searching for her, he might have stepped from some old Buddhist painting of the Sung dynasty.

"I go now, Elder Sister," I said as I rose.

"Ai no—stay," she begged me, her hands clinging fast in something like panic.

"I will come again and sit beside you," I promised. How could one look upon such meetings? I slipped through the crowd into the dim temple and Kuan-yin's little shrine behind the Buddha's high altar. It was unfrequented for the moment. That tragedy of Buddhism's futile waste lay heavy on my spirit, moved though I was by its devotion. Peace of resignation was hers, a peace of emptiness her eyes had told me. Loneliness had been her spirit's portion—price for Nirvana—that much of her heart she had confided.

Kuan-yin, her hands outstretched, gazed down upon me. The dripping red candles, the tiny points of flame from burning incense, lighted the quiet smile on Kuan-yin's face. Surely through the ages there have gleamed



Kuan-yin (One Who Hears Prayer), the Goddess of Mercy



tiny tapers of comfort before her shrines in the great clan houses of many courts and in humble mud huts, offered by women haunted by terror of vengeful spirits, by fear of that dreadful "bloody pond" where women are supposed to go in childbirth, or oppressed by the supreme woe of childlessness.

Yet in that very temple room in front of Kuan-yin's shrine only a few hours later, in the midst of invoking the Buddha's spirit, a priest called out there was uncleanness present which displeased the Buddha. There was present in the fringe of onlookers, a nurse from the Jesus-hospital whom they claimed was unclean through having helped women in childbirth. Hands given to compassionate ministering to women and children in their hours of greatest physical need—living Kuan-yins—yet unclean from that very ministry! Even Kuan-yin has been powerless to give to her devotees skilled minds and hands to minister to pain.

But surely there is reward of peace among those who devote their lives to Buddha's service—like my little nun. I have known many Buddhist nuns. I have lived next to a Buddhist nunnery many years of my life. A lay order this was, which perhaps accounted for the quarrels that all too often rent the air. Sometimes the one who was getting the worst of the quarrel would run into our house for refuge. But it is not fair to apply to all nuns the proverbial Chinese phrase, "quarrelling



like a nunnery," for I have known other nunneries. Finding joy in my own religion, I went not for capacious criticism but as a neighbor, to find among them the beautiful and lovely. They are gentle, friendly folk, hungry for newsy chatter about "the world" they have renounced. One there was, a middle-aged madonna with a face that had a serene purity about it, who might have sat for the old Dutch masters. Here, I thought, would be a ray of light into Buddhism's power of comfort. Yet it was she who said from some secret desperation, "Teach me to pray to your God who hears."

Is Kuan-yin enough for wistful, fear-ridden hearts? What of the youth who, in a passion at the futility of China's ancient beliefs, have overthrown so many images in temples all over China? What of older women thus bereft? What of young girls for whom Kuan-yin offers no guide for bewilderment, no consolation for the tragedies of this new freedom; for whom she is only myth, however lovely? Is there no light for their way? No answer to their longing?

In "Portrait of a Chinese Lady," the author describes a conversation with her friend, Mrs. Sung, a modern educated Chinese woman:

"'About religion,' she said at last; 'it is very hard for us today to know what to decide about it. I think mine is to do the best I can, always: to be kind, and just: to bring up my children to be kind and just also.

Then when it comes to the end of life, if there is a judge and tribunal, he will not be too hard on me.'

"The idea of a judge is deep-rooted in China. She paused again. 'I cannot be a Buddhist. I cannot be a Taoist. Not these days.' We fell silent. Like a flash the unspoken thought went between us, that there is another possibility for her—these days. But I felt she was afraid. Christianity might entail strange hardships, difficult decisions. How could she risk it with her children to consider? The Hound of Heaven was at her heels. She felt his breath. I wanted to tell her not to fear; to say that gentle persuasiveness and the outstretched arms of grace are not only the birthright of Buddha; that there was One who said He would gather his children under his wings, as a hen calleth her chickens."

### THE CHRISTIAN FELLOWSHIP

#### *An Unseen Companionship*

A friend of mine tells of one Sharer in China from "across the ocean-way," who in her journeys spent weeks on end travelling in territory where no Christian had ever gone. There is still a great deal of such country in China. When day is done most Christians in their journeyings find the warm welcome of home-coming in some village where there are Jesus-people. There will be the Chinese pastor and his smiling wife and their tumble of starry, black-eyed cherubs. The Church-sis-

ters will bring their newest baby for your delight, and the old women will grandmother you to their hearts' content. Other folk not yet of the Jesus-family will come also to greet you because in that village they know the Jesus-church as a friendly place where neighbors come together. After you have your hot tea and rice, the men will join their women in the little room, with its tile floor and mud walls, that is the church. In the shadows, the flickering oil lanterns will not be the only light, for there will be the heart-warming radiance of the Master's presence, and there will be the fellowship of that circle of Jesus-folk. You may be wet, or tired, or footsore, or mosquito-bitten, but whatever else you are there is one thing you will not be, and that is lonely!

But if you journey weeks on end where no one knows why you are there, or has power to comprehend the motive that sends you, would you not feel an alien far from your homeland, or homesick for the beloved community of Jesus-people you know best? Such isolation only they who know it can imagine. So friends were anxious about this girl of whom I am telling. "But, child, can you endure the long-drawn loneliness?"

"Loneliness?" came her wondering reply—"Why no, how could I be lonely? Christianity you know is an Unseen Companionship."

It is this Unseen Companionship that is and has been the wellspring of life in the Church in China. It is this experience any Sharer of life in China or elsewhere must have, and having, is under compulsion to share.

### *The Vocabulary of Sharing*

Finding the vocabulary of sharing is not only the most stimulating of intellectual quests, it is a necessity. The intangible must be made real. It must be expressed in everyday Chinese words. One must weave the iridescent hues of spiritual truth into the warp and woof of China's heart and soul.

The ease with which many Christian ideas fit into simple Chinese folk speech and imagery, makes one feel that truly Christ has "come not to destroy but to fulfill" the wistful outreachings of a people who, ever since the long ago, when "history was lost in mist," as the Chinese say, have caught glimpses of a light that finds in Christ its fulness. Truly He is the Perfect One of whom their sages dreamed.

Scholars and preachers have different words to express the Unseen Companionship—the "closer than breathing" nearness of divine love. But it was not a learned scholar or a preacher who expressed the heart of Christian experience most vividly for me, who gave me the word that perfectly encompassed its meaning. A simple old Chinese village woman it was, unlet-



tered, but with wisdom of the heart such as one finds constantly among even illiterate village folk in China. It was during the most trying trip I ever had. A precarious little "fire-boat," because of high winds and a timorous captain, took sixteen days for the usual forty-eight hour trip to Shanghai. Along about the sixth day we wheezed into a rocky, barren bit of coast, and my eldest and I went ashore for a walk.

Across the green of sweet potato patches a tiny figure waved at us, and an old lady hobbled on bound feet to meet us. "Peace" she called, and then I knew here was a Jesus-person, and the Fellowship. "Come to my house and play," she called coaxingly. And so we went, her thin, work-hardened hand leading me to "her house." It was so tiny and bare—its floor of hard earth swept clean, its walls blackened with the soot of generations of kitchen fires, its only light from the door and the patch of blue sky through the small "heaven's well" court. But no high born lady in a pilared house of many courtyards could have received honored guests with more patrician dignity and gracious hospitality than did she. She heated water in an earthen teapot on the charcoal brazier and served me tea in fragile cups that some scholar ancestor, more prosperous than she, must have brought back from one of his official journeyings.

"Honorable grandmother, is it alone you live?"

"My son died years ago, and then his wife, my daughter-in-law," she said simply. "So I have no grandchild."

In that last sentence she uttered what is the woe and ultimate tragedy for the old in China. To have no son or grandson means not only loneliness in this life but terror of neglect and eternal homelessness in the next. It is so deeply rooted in Chinese life, this terror, that it is the last citadel to give way to the Jesus-message.

Her little house stood isolated among the fields, removed from the huddled houses of the village; and in these troubled times! The pathos of that gallant, lone old woman broke my heart. "But aren't you ever lonely or afraid?" The cry escaped me.

It was she who comforted me. "Gold and jewels," she crooned to me as if I were a child, a radiant certainty in her face. "Jesus-people are never lonely or afraid. God makes company with us."

"Makes company"—it is not nearly as expressive in English as the Chinese word she used, a simple, intimate word, expressing that easy companionableness of friends who know each other very well. I had used it often myself, this phrase, so homely and common that scholars had passed it by. Frequently when Chinese friends drop in to see me and find me at my desk, they say they will come again when I'm not busy. "Oh," I assure them, "I was only longing for someone to make company with me."

My little old lady, with insight born of spiritual experience, had taken that sweet, intimate, lovable word and used it to express the relationship between the human heart and the divine.

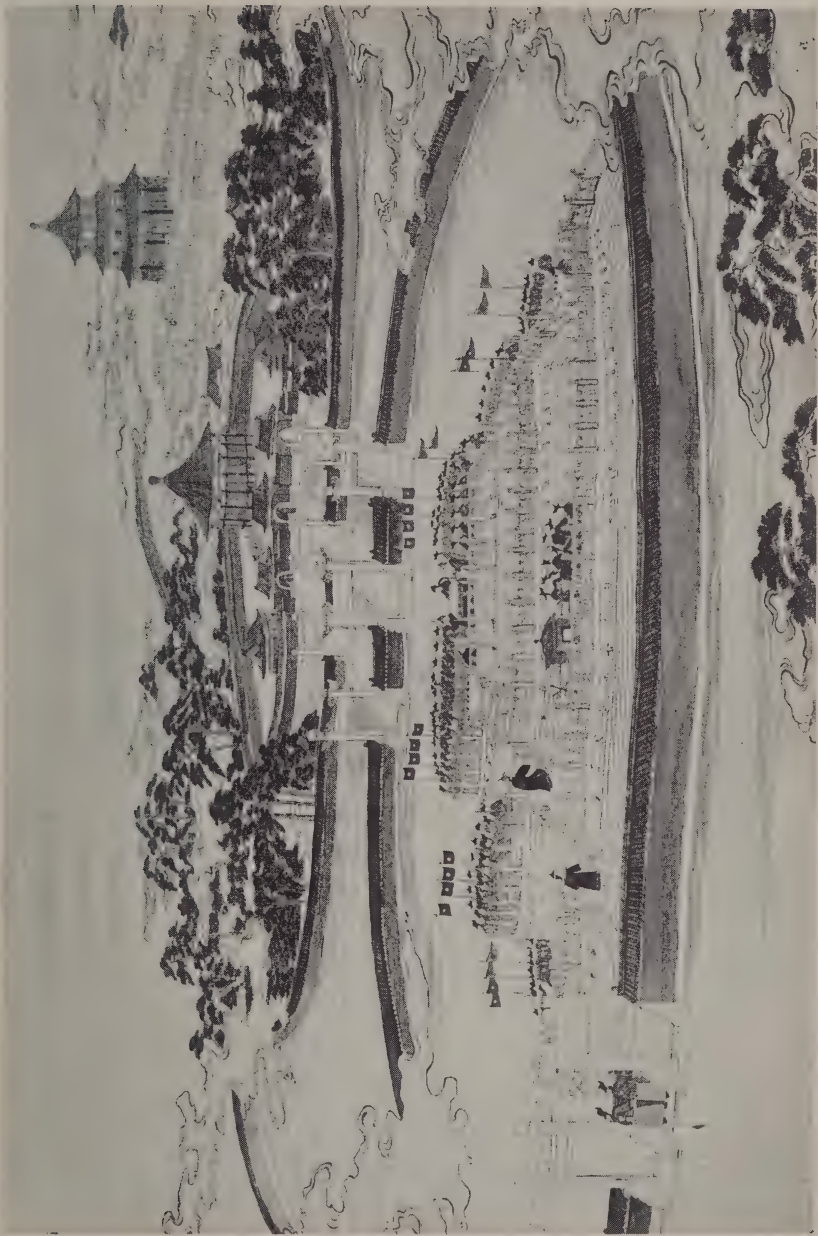
I think also of a young Chinese girl whose journeys to share the wonder and radiance in her heart have not ceased despite troublous times, because never were her poor harried folk more in need of them than now. "But, Faith, are you not afraid of the bandits?"

"Ai, no, the Lord Jesus travels with me," comes her answer, and it sings with her joy.

This fellowship is an experience scarcely dreamed of in the tangle of religious beliefs in China—Taoism, Buddhism or Confucianism. It is this which has released adventurous Lady Fourth Daughters from their age-old bondage of terror to unseen evil spirits, from worship as propitiation, from the deadening power of fatalism, from the feeling of sex inferiority. It has fulfilled their half-sensed necessity for a compassion that was divine, for incarnation.

### *Social Effects of the Fellowship*

The experience of the Unseen Companionship recreates the individual and awakens a passion for sharing. This is as true for China as for any land. China's women-folk feel the need of a religion that will re-



The Emperor ascending the steps of the Altar of Heaven; painted on white satin by a Chinese artist





lease them and their beloved from the sins of which the moral code of the sages has made them conscious, but whose grip none of the old religions, or the sages, gave power to loosen. It is the wonder of His fellowship that it redeems, cleanses and heals lives bruised, shackled and wasted. It sends them out to serve—to share. Such a redemptive gospel must inevitably be a social gospel.

A Chinese woman from an official family came to the hospital for help in overcoming the opium habit. She found there not only physical but spiritual victory for the habit that gripped her. In the joy of that release she gave herself to service. She asked for a room in the hospital where she might conduct a class for illiterate women. Half a day she gave to this service five days a week. Then she decided she herself needed to know more about the doctrine, and took the full four-year course in a Christian training school. She began an industrial work, rug-making for young people, combining with it a school where they might learn not only books but the Jesus-way, of which she is such a radiant witness.

China's modern Lady Fourth Daughters, who are making their way in the business world, are finding that they need help from a source other than themselves. A very recent letter from Shanghai brims over with the happiness these modern Chinese women are

finding: "I want to tell you about my banker friend who has just found this pearl of greatest price, and is overrunning with her new joy. She was in Bible class all last spring and I think she was there to find fault as much as anything. When I returned from the summer I found her ill. I got her to a hospital and there she read her New Testament with a new purpose. Each day saw a change. Then she made up her mind to let go all her objections to the Church, hoping that she might find this new life she had been reading about. As soon as she yielded she became so happy in Christ that her ailments went too. She is a joy to behold, so well and so happy. In our first class after this new experience she read about witnessing. She came back the following week with the report that she had been telling them at the bank, where she is in charge of the women's saving and investment department, about this new life she had found. They had all seen a change and were glad to know more. Some there in the bank are now inquiring the way. She teaches a few hours in a school each week. She told the teachers about it. Some of the teachers are much interested. . . . Miss Wu is now putting herself into the raising of funds for our Nantao Christian Institute.

"Mrs. Chu, the secretary of the women's work at the Institute . . . comes from a big, well-known family in Shanghai. She took me through their ancestral hall

last week. I saw a number of gifts that had been given to the family by different emperors of China. She became a Christian because of the sorrow that filled her home life. She was attracted to the Christian group because of the work for social welfare we are doing. She is a Chinese scholar of no mean standing, a poet and an artist. All her talents she has gladly put on the altar and is attracting some of the finest kind of women to our social center. There she teaches some of them the difficult art of understanding and writing Chinese poetry. She always has them at the evangelistic meeting on Wednesday. We call in their homes and get into touch with the home situation. This part of the work is most encouraging. In the Institute under her department there is also the child welfare work, and a free clinic and baths for babies, etc. She has, too, this fall, in a fellowship group come into a deeper experience of God with faith that at times amazes me."

But in villages, far from the complex problems of modern city life, there are problems just as appalling, that blight and oppress human hearts. Here, too, Christ has come as a hope and a token of victory. New life springs up at his divine touch. His power restores lives wasted and oppressed by the grip of evil.

From friends working with loyal Chinese Jesus-people in bandit-ridden districts through these most troubled years of China's history comes thrilling news

of the moral and spiritual regeneration which China's own finest leaders are realizing is China's only hope. It is not the come-and-go of emotional revivalism. It is evangelism, religious education, adult education, and community welfare, charged with the Christ who transforms lives.

"A great time at Sek-baik Du. A hundred women decided for Christ. Seventy joined on probation, a hundred and five, including men. . . . My usual stand for preaching was at the side of the theatre temple on the narrow porch of a row of opium dens doing a rushing business. The houses all around were full of tables with gambling in full blast. At the gates of the temple were a group of idols with a forest of incense sticks before them. I never had more attentive crowds than those who came to hear the gospel in the midst of this inferno. Many had never heard it. Farmers, soldiers, scholars, opium wrecks, gambling sharks, old men and boys, all taking it in, and saying, 'Yes, it must be true.' 'Can you name the robbers in the Jericho road?' 'Ai, yes,' they answer, 'a good many. Gambling, opium, idols, lust, ignorance.' 'Christ can save you from them, but then you must fight them and make the road safe for your neighbor.' "

And so the young men of this town organized themselves to keep straight and to clean the town of evil. "You should see the members of the young men's club

these nights, loading . . . up for personal work. Nearly all of them are merchants, and devil carnival time is their busy season for trade, yet twenty-five of them were out this rainy night keen to know the best way to serve. They are the pick of the town."

"Dong-Huang village was a pure joy. Splendid, earnest Christian women in the church there. Only nine women in the town who are not probationers, but all of these have decided for Christ. A hundred per cent at last!" Such a fellowship not only transforms lives, it transforms communities!

### *The Fellowship of Jesus-people*

The fellowship of Jesus-people with each other enhances the fellowship in the heart. Canon Streeter says the Spirit was given in the "emergence of the fellowship." Thus you have that precious two-fold experience of Jesus-people, the one enriching and vitalizing the other.

Buddhism's rituals are solitary. Ancestral worship binds families. But in divine fellowship Jesus-people have not only found trust for terror, solace for loneliness of spirit, and power for helplessness, they have also found themselves members of one household of faith, the beloved community of Jesus-people.

This sense of fellowship is increasing until now it is even breaking down the barriers of denominational-



ism. Already several denominations have united in the Church of Christ in China. Surely the example of this younger Church of the East should hasten unity in the older Churches of the West.

It goes without saying that this young Church, this growing fellowship, in China should be unshackled by forms and organizations unsuited to that land. We of the West should only ask one supreme loyalty, to the Perfect One, not conformity to those humanly imperfect organizations or dogmas which are the product of the West. We hope and expect the Church will slough off those externals that are alien to China, that she will clothe herself in garments of Chinese cut and make. Her songs, her rituals, her festivals should be her own. It is for us to love her, trust her, share with her from our spiritual and material resources, while she incarnates Christ in distinctively Chinese fashion thus giving us new insights into Christianity. Surely a race that never glorified the warrior will give us significant revelations in the practice of the Sermon on the Mount.

### *Women in the Fellowship*

It was in the Christian fellowship that Chinese women first stepped out from the seclusion of their homes. They were given opportunities to discover their latent powers both of leadership and "working together." Jesus-people pioneered in acting upon the

basic assumption of woman's equality. Decades before the present women's movement, Chinese women were finding creative, stimulating experience in sharing their own Christ-given freedom of spirit and mind with their less fortunate sisters. They are serving with men on local church and school boards. Bible women ("women preachers" is the Chinese term for them) have been travelling almost as freely as their men-folk, have taken part in public services, have organized village and city women in study and worship groups. Some Chinese women have been outstanding evangelists. Dr. Miao, secretary of religious education, says the women make the best Sunday school-teachers.

The fortunate women who have grown up in Christian homes and who have been trained in Christian schools from childhood come into natural leadership both in the Church and in public life. But there have been station classes and schools for uneducated women. The few Chinese women who are able to leave their narrow village courtyards, may go to city or village institutes where they learn more of the Jesus-way. They learn to read, meet other people, get new ideas, develop a new sense of their dignity and worth through the living touch of his divine personality. The enhanced respect and deference of fellow-villagers when they return home add to their sense of achievement and self-confidence. If, as so frequently happens, their lives

are transformed, and they meet with new sweetness of spirit the difficulties of patriarchal life where so many must live under one roof, others will come to them eagerly for the secret of their radiant poise and serenity.

While educated women are comparatively few they stand out strikingly in the leadership of the Chinese Church. The National Christian Council, "the great cooperative body of all the churches and the missions in China, has for several years had a Chinese woman as one of its chairmen." Reporting a recent meeting of the council, one of its secretaries writes, "As Dr. Yifang Wu, the president of Ginling College, and one of the two vice-chairmen of the National Christian Council, presided so ably and with such poise at the opening session of that great conference, I wondered if the opening meeting of the Federal Council of Churches of America or of any other country had ever been presided over by a woman. Perhaps China is ahead of the rest of the world in giving recognition to women in the Church. It is evident here in the North that Chinese preachers are not only willing but glad to have women ordained as preachers. I have heard our pastors encouraging some of our young women to prepare for ordination, and they have been so proud of Mrs. P'an, the one Chinese woman here in our conference who has been ordained. When there was the

question of electing lay delegates to the last East Asia Conference, the men in the lay conference here in North China said, 'Of course, we must have half of our delegates to Nanking, women!' They elected a woman physician and two young women who had done country evangelistic work with me. It was a great surprise to these women when they heard they had been elected, for they had not been in the conference which elected them to that unusual responsibility of going to the first conference to elect a bishop.

"There is one thing that has been made quite apparent to me in the work this year, and that is that the national leaders of the Chinese Church, both women and men, are anxious that the Christian work here will not be divided into 'men's work' and 'women's work'! I have noted a tendency to discourage the organization of societies which were distinctly for women."

It is increasingly one of the concerns of the Church to develop the latent powers of the rank and file of Christian women through activities that will enrich not only themselves but those with whom they share. This is, of course, just as real a problem in church work in America. In America, however, it is the severe competition of many interests and activities which causes the work of the Church to suffer. In China the problem is to bring new stimulating interests and enrichment to lives that are limited.

The Canton Service League is an example of successfully enlisting the Christian women for volunteer service to their church and the community. Each woman who joins this league pledges a half day of her time each week for some definite project for sharing the fellowship and its enrichment with others. The group in each church is linked up with all the other groups of women in the area, all thirty-five auxiliaries working under the guidance and inspiration of a central committee and a paid staff secretary. Their program is divided into several departments, evangelistic, Christian nurture, better homes, hygiene, literature, and social, and the work may be adapted to the special needs of the local church and community.<sup>3</sup>

### *The Circle of Fellowship Enlarges*

The Chinese Home Missionary Society is supported by the gifts of Chinese Christians all over China. This work by devoted Chinese workers in the distant province of Yunnan would make a thrilling chapter of itself. There are radiant figures in that little group of Sharers. Here is but one of them:

“Yenching (College) claims the first woman home missionary, who went with the first home mission band to Yunnan, Miss Yu-ling Ch’en, who graduated in 1914. Yunnan is the wildest region in China, and its inhabitants are the primitive peoples pushed back by



the Han tribes as they came into the country thousands of years ago. The conditions there are as strange and as hard for a modern Chinese as they were for the pioneer missionaries to the Orient. Miss Ch'en, daughter of a Chinese scholar and official, is an especially rare personality. She has been besieged to accept positions in centers like Peking and Shanghai, but she cannot be persuaded to leave the pioneering in distant Yunnan."<sup>4</sup>

The Woman's Missionary Society of one Foochow church supports its own school and Chinese workers in a far up-river station. The heroism and devotion of these young Chinese college women whom their gifts have supported and whom their prayers have upheld is a moving story. In bandit territory where tides of communistic armies have passed and repassed they have gallantly "carried on." Thus does the fellowship grow and deepen, as the circle of sharing enlarges.

### *The Fellowship Once More an Adventure*

The sense of Christ's fellowship has become a living reality for many Chinese through the past five arduous, adventurous years. For many years previous, being a Christian was a popular thing in many parts of China. Then a fire of resentment and jealousy burst forth. Through the anti-Christian, anti-foreign movements the Jesus-church has been unshackled from the special

protection of "unequal treaties." Defenseless love is its only shield, as it was the Master's. And lo, Christianity is once more an adventure! Again it takes courage to be a Jesus-person, as it did in the early days of Christian sharing in China. Some there are whose faith was not deep enough, who fell by the wayside. But what a choice, picked group, how radiant the remnant of those who faced the cross and followed!

In the midst of danger, fellowship with Him grows richer, and the fellowship of believers grows deeper. Would you have Christianity come alive for us here—we who are so comfortably religious? Making it dangerous to be a Christian has made luminous the fellowship in China! It is only when Christianity faces toil and hardship that its sinews grow strong.

Out of this hardship and turmoil has risen a young, vital Chinese Church conscious of its mission and its task, rededicated to a living Christ and a living message. This Church is now their Church, a Chinese Church in a deeper, more real sense than ever before. The failure of the storm to uproot it from Chinese hearts and Chinese soil proves to the world it is an indigenous Church. It is the joy and crown of the sharing of West with East through the years that Chinese themselves have risen to leadership in their Church. It has been a goal long worked for, accelerated by the Nationalist movement.

The Christian movement united under the leadership of the National Christian Council has met the challenge of its devotion to the Lord and to a needy and loved land by a daring, adventurous Five-Year Forward Movement. It sets as a statistical goal the doubling of its membership in that period, but that is secondary to its aim of making Christlike, Christ-transformed the individual, his home, the church and the community. I know from experience that the numbers will be the easiest part of that dream. The numbers which follow evangelistic effort, especially after the stimulating effects of opposition, have always swamped an inadequate staff of trained workers.

"People were never more open and eager for a message of love, and hope," my young-hearted, hopeful little mother writes from her forty-eight years in China. From everywhere such reports come. "What a thrilling time to be studying China," one letter says. The heart-breaking courage of such a program in the face of the great odds moves us to pray that we of the West fail them not by doubt or selfishness or withholding of gifts and workers. If ever this young Church needs help and continued friendly cooperation, it is now, at this turning of China's tide, when all the old religions, customs and ways are threatened and breaking in the impact of a modern world, and when religious confusion is added to political turmoil.

What of the five, arduous, changing years that have just passed, in which Christians have shared the hardships and thrills of China's difficult rebuilding, shared worthily, even while some questioned and misunderstood their love and patriotism? During these years Sharers here in the West have felt their own faith shaken, and some have doubted if it is worth while to share a message that provokes an anti-Christian movement. "Why is there an anti-Christian movement but no anti-Buddhist or anti-Taoist movement? Simply because the latter are not actively aggressive; they are dead!" says Mr. Leung of Canton. "Let the anti-Christian movement work on. We need not fear. In the end it will work for our own strengthening."<sup>5</sup> Through it all, not copy for headlines perhaps, but steadily, creatively, there has continued the cutting of channels for the only redemptive power which these Christian Chinese leaders feel can bring life and resurrection to China.

These the depressed, discouraged years? Listen to one who has been working side by side with China's brave, loyal Jesus-people, glorying in this heroic new Chinese leadership, in a region which has suffered as much as any has from banditry and lawlessness: "These last five years are the richest, best years of all."

"These mountain sides are furrowed with valleys of apprehension, depression, and anguish of spirit; but

the whole memory-scape is luminous with the shining of one fact: through it all the work has gone straight forward."

### *The Fellowship You Share*

There is a stately Chinese gentlewoman to whom I go when I need refreshing. I used to visit her as a girl. Then my Tai-tai was young and a devout Buddhist, though I do not think she felt a great need for Buddha's comforting, so proud and sure she was in those days. In the old aristocracy to which she belonged, the life of the empire continued undisturbed. Her husband was an official, with wealth garnered from many profitable prefectural appointments. She was gracious and her hospitality made me a friend of that house, but no little arrow of talk on religion ever pierced the proud armour of her assurance.

Republics and the confusion of an ancient order's remaking are hard on the old official class. Trouble came. After a while those bright, quick eyes of hers lost their clear vision. Buddha was not enough, or Kuan-yin. One there was who awoke a joy in her heart that even the days of secure prosperity had not known. So to her I go in her house of many courts, where the flowers do not bloom with such profusion as in the old, more prosperous days, but where the dimness of the epidendrum court is fragrant with a presence, the



Perfect One of whom China's sages dreamed, for whom epidendrams are a symbol. Her sightless eyes seem to see Him in his beauty. Her gentle woman's hands brush my face with the wistful touch of the blind, and it is a benediction.

"Let not your heart be troubled," she loves to repeat the words. "Neither let it be afraid. . . . In my Heaven-Father's clan house are many courtyards!"

Can you see it? The lovely curved-roofed Chinese house with its "Heaven's well" courtyard for each son—all under the Father's roof? His children, East, West, but all of the Father's family, find love, and shelter, and fellowship not only with Him but with each other.

"Jesus-people are never lonely, or afraid. God makes company with us."

This is the fellowship you share.

## CHAPTER II

### Sharers in the Family

"From the loving example of one family a whole state becomes loving, and from its courtesies, the whole state becomes courteous."

*Confucius.*

#### THE PATRIARCHAL FAMILY

IN these thousand years since Lady Fourth Daughter gave herself for a great adventurous dream, life has continued much as it was in her valley. Century after century has seen these patient, indomitable people toiling, plowing, treading the water wheel. Women have been weaving, making garments for their children, cooking, feeding pigs and chickens, dutifully serving the elders; they have guarded their beloved from the haunting terrors of evil spirits by propitiating gods and goddesses and the spirits of the ancestors. Brides have been carried in red bridal chairs to the strange clan houses of their betrothed. Women-folk have wailed the chant of hopeless grief for their dead. Laughter, festivals, these have lightened toil and sorrow.

From the beginning of the old empire till now, lawlessness has accompanied a new regime, and bandit hordes have terrorized the land, spreading fear and

want. In the past, even as today, advancing and retreating armies with their attendant looting and destruction have swept over the land like waves of the sea. Pestilence, famine and drought have added their periodic tribulation. In spite of all these, the social order remained practically unchanged.

The moon for planting comes. The rice fields are filled with life-giving water. Green paddy changes to gold. Harvest and the festival of Thanksgiving bring rice for empty bins, food for hungry children, red candles and firecrackers for the New Year's festival! Epidendrums bloom again for women's hair in the little flower pots in every courtyard.

Do you wonder how China could endure through the centuries, the world's oldest living civilization? It is in the homes you will find the answer. The time-old patriarchal family is one secret of that long enduring. The moral and ethical teaching of the sages centered in the family. It became the analogy for the state. The age-old family system is the key to the stability of the nation. Family life has repeated itself in the immemorial Chinese fashion, until—was it only yesterday—new voices called, new forces pressed in, that will not leave the people to their old tranquillity. Even yet, so strong have been these forces in the past, in many of the white, dragon-tipped, sag-roofed houses nestling here and there under orchard trees that life is almost

untouched by the clamor of the Republic and its new currents of thought. It is in this ancient stronghold of China that women's life has been centered and bound for so long. Here it is that Lady Fourth Daughters of Today have found a large part of their heritage.

In this patriarchal system the elders have been cherished. They were the center of its life. The younger members of the household served them dutifully. An autocracy it was, one that could be thoughtless and cruel, but which was more likely to be benevolent. The elders were the wisest and knew more of life—why should they not guide youth's immaturity? Marriage of any member of that house was a family matter. If one's mother-in-law were unkind and captious, a girl need only wait a few years, and then as a mother-in-law herself, she could demand similar docile service.

Can any discipline, any school for the growth of character, surpass a patriarchal family? In writing of his mother, Hu Shih says, "My Mother's greatest gift was forbearance. Chinese history records that when an emperor of the Tang dynasty asked the patriarch Chang Kung-i by what principle his family had managed to live together for nine generations without separation or division, the grand old man, too feeble to speak, requested leave to write out his answer, and he wrote a hundred times the word 'forbearance.'" Hu Shih continues with the statement: "The Chinese mor-

alists constantly cite this story of the 'hundred forbearances' as the best example of family life, but none of them seems ever to realize the terrible amount of suffering, friction, suppression, and injustice which have made forbearance an absolute necessity."

The patriarchal family is socialistic. In sickness, business adversity, seasons of famine or want, danger from enemies, the group shares the fortune of the individual member. In a land where for centuries the struggle for existence has been and is severe, where the hazards of famine and pestilence have been frequent, where banditry has been so common, where there has been so much of injustice and corruption in yamens, family solidarity has been and remains an incalculable safeguard and advantage to both the individual and the group. The patriarchal family is a form of insurance against unemployment, sickness, old age, or adversity of any kind.

Surely some of the poise and dignity which seem so much a part of a Chinese woman come not only from the discipline but also from the stability of this ancient order. Dame Adelaide Anderson says:

"It is one of the many surprises one experiences on coming for the first time to China to realize that, in spite of all the great hardships for countless women in certain features of the still surviving old social order, there is a composed self-respect, dignity and confidence



in the bearing of China's women of all degrees, not often matched and seldom surpassed elsewhere."<sup>1</sup>

Not all the results of such family life, however, are beneficial. In the old family system modern, educated Lady Fourth Daughters see some of the fetters that have bound them. Although some energetic, capable women have made for themselves places of authority and power, on the whole women are considered inferior. Children are loved and petted, especially boys, but their rights as individuals are seldom considered. The system tends to submerge the individual, often prevents personal initiative and the fullest and most free development of individual capacity. Rule by elders alone tends toward undue conservatism and lack of progress. Centering of interests in the family group has tended to cause indifference to the needs of others and to narrow social and political horizons. It, therefore, fosters an attitude of non-cooperation and aloofness in economic, social and political problems. This can only be solved through a greater spirit of cooperation, by the subordination of personal or family loyalty to the welfare of the larger local, state or national group, and by the recognition that the welfare of both individual and family is inextricably bound up with the welfare of all.

But now this patriarchal system is threatened. There are new forces stirring the old life the elders have

known, forces much more disturbing than any of the sudden material changes they are seeing, such as the broad roads for "cars-that-go-by-themselves," or electric lights instead of peanut oil lamps. Not even "foreign imperialism," or devastation by lawless soldiers, or famine and pestilence are as shattering and confusing as the strange attitudes from the West. These new ideas threaten the time-tried, self-renewing family pattern of the ancients which has helped China to endure while other empires have risen and fallen.

#### MODERN THREATS TO CHINESE FAMILY IDEALS

##### *Filial Piety Questioned*

Filial piety, reverence for the elders, obedience and deference for parents and teachers are essential to the age-old family system. Today a fever for freedom from restraint is communicating itself even to the young children. A teacher told of a class of middle school students who one and all took the stand that "Obedience should on no occasion be given by youth to any authority." This sounds more like our West than the land where the elders and their authority have been sacred. But imagine the shock to the teachers and parents formerly revered above those of any land, in the following posters actually displayed on city streets: "Down with parents who spank their children!" "Down with filial piety!" The slogans have

passed but the fever still burns. Do you wonder the elders are distracted by such doctrines?

### *The "Small Family"*

Among the new developments that disturb the elders is the "small family." This is merely the occidental ideal of a young man and woman setting up their own home where they may live with their children until the children are mature. The growth of this practice is due to many causes. Education, travel, increased contacts with the Occident, business, economic pressure, have all contributed to the "small families" that one finds in larger cities. Among the wealthy, some of the educated young people rebel against the concubines and bondmaids of the father's home. Where the groom's parents are illiterate village folk, the wife, if educated, may refuse to become the household drudge. An educated husband may have married a girl unaccustomed to modern ways, and may feel that she will learn them better in a home of their own. Business and professional opportunities may call sons to other cities where they set up their homes. Banditry and civil war have caused many to emigrate to other lands where there is greater safety for life and property and where new homes are established. Causes are many but the tendency toward the "small family" is increasingly perceptible.

*Freedom in Choice of Mate*

The desire for freedom goes further. Under the old regime marriage was a family affair, and parents arranged the son's betrothal. Increasingly the young people are demanding their own right of choice. Such a desire is only normal and is on the whole commendable.

On the other hand, the old method was not altogether evil. There were and are still countless happy marriages under that ancient and tried regime. "I have come to the conclusion," writes an American friend, "that the Americans could borrow some of the Chinese ideas of marriage, to the stabilization of our own system."

The key to happy marriages is not altogether in the manner of choice. Imagine the chastening effect on Chinese schoolgirl dreams and the strengthening of the hand of their elders, when the first "free choice" marriage in a community ends unhappily. These two young people met while on their first journey to a school in another Chinese city, and became engaged. Later he won a scholarship for study abroad. He was a brilliant student, an athlete who won trophies in the Far Eastern Olympics. She was a pretty little creature, not the intellectual equal of her betrothed, and finding difficulty in her examinations, returned to her home at the end of her first semester of college work. Her

parents were well-to-do. She was adored by them, and spoiled, perhaps. However, the two were married, and the marriage ended in tragedy. She at least is fortunate in that she has parents who welcomed her home again. So personal choice does not necessarily lead to happy marriages, a fact to which the divorce courts in America give frequent and multiplied proof.

Even today the elders still hold the upper hand in the matter of betrothals. Students talk a good deal about the undesirability of the situation and the necessity for a change, but age-old traditions are not easily overthrown. I have heard of a student studying in America who met and became friends with a Chinese girl in the same university. Just before he returned to China they became engaged. On reaching Shanghai he received an invitation to his own wedding, to take place a few days later upon his arrival in his home. The bride was a girl whom his parents had selected, an attractive, educated girl. The marriage would be advantageous in every way, from the standpoint of prestige and also public career. That marriage will not end in the divorce courts, either. I know too well the Chinese traditions of love growing after marriage, to feel that it will end unhappily.

Youth seeks its own choice. The elders seek to maintain their ancient prerogatives. Both suffer from the conflict. One's heart goes out to both. The elders seek



to maintain a system proven through centuries of trial. The young people's revolt is in response to a normal human desire. Very few are the young people able to withstand the pressure of tradition and parental disapproval.

One of the most interesting statements of the family problems of students, illustrating both the inner turmoil of the students and the repressive power of tradition, is found in the statement of a Chinese dean of a provincial (government) middle school, who made a survey of the marriages of the five hundred students in the school.

"It had been decided formerly at a meeting of the school authorities that the students should not be permitted to marry early. It occurred to me, however, to make a careful observation of the matter.

"Paoting is the student center of Hopei. Practically all the students belong to this province. They come mainly from the old type of home. These students, by and large, follow the ideas of their parents on the question of marriage. Even though in school they are radical and full of revolutionary words, at home they dare not make a 'squawk'! There they are obedient to every wish and suggestion of their parents; but when away they weep bitterly over the tragedy of their restricted lives.

"According to my investigations I found that in this

junior middle school more than half of the new students were already married. According to statistics of the entire school, more than two-thirds of the students were married. Under these circumstances it is appropriate for us to inquire whether or not the students are, on the whole, satisfied. One phrase constantly heard among students is 'When shall we take another?'

"The average age of the first year students is sixteen 'swei' (fifteen years). . . . If they do not under these circumstances find a satisfactory life, will they not afterwards turn against their parents and the marriage ties which they have made, and seek another way out? Alas! Of this imminent danger the elders are not in the least aware but persist in the same old customs!

"Foot binding for the girls has not yet been abolished, and the brides-to-be are still led to believe that the three-inch 'golden lily' is a special charm. . . . Recently many have discarded their three-inch golden-lily-footed wives and chosen others on the basis of mutual love. . . . However, there are at present millions of small-footed wives who are unable to take care of themselves. To cut them off suddenly by divorce will leave them destitute and starving." And so this Chinese teacher offers his counsel to these students thus placed. "Use every effort to improve the wife, teaching her in summer and winter vacations. If one's aim is not too high, I believe after a few years of

such help the wife will not remain far behind her husband.”<sup>2</sup>

### *Concubinage and Divorce*

Among the Chinese, although a large percentage have practised monogamy as an economic necessity, there have been those who have held monogamy as an ideal. Chinese proverbs warn of the discord concubines mean to a home. In the heart of almost every woman, except an occasional childless one whose desire for sons was greater, there has been the dream of the loyalty of the one man for the one woman. In spite of these ideals, concubinage has been a recognized practice among the well-to-do.

Divorce, however, was seldom practised. Concubinage provided the man with a solution for marital maladjustments. The position in which woman was held did not offer her a way of escape.

Under the Nationalist Government an effort is being made to do away with concubinage by enactment of law, and to provide for marital maladjustment through greater ease of divorce. While the effort to eliminate concubinage is commendable and encouraging, when one thinks of the ancient social sanction that has not demanded loyalty of the one man to the one woman, increased ease of divorce presents possibilities fraught with grave danger. Concubinage was the luxury of

the rich, but the poorest man can indulge in this new solution to marriage difficulties. Says a Chinese authority: "Thousands of 'wise wives and good mothers' have been divorced through no mistakes of their own and simply because they live in a changing time and their old education or lack of it, and old habits of life do not satisfy the new desires of their husbands. Tragedies and disappointments in love, free love, platonic love, etc., have broken through the iron gate of China's home life. The suffering of young men and women at this transition stage is beyond measure."<sup>3</sup>

I have no doubt that it is the strong influence of women in the Nationalist group that was responsible for the new law which gives the concubine or her children no legal status. In the light of ancient sanctions and modern tendencies, however, one realizes that the modern Chinese woman with her fine refusal to sanction concubinage desperately needs help from somewhere to build up a stronger sanction to permanence in the marriage relation than is afforded by law enactment.

### *Social Relations Between the Sexes*

When youth is thinking of choosing their own mates they naturally seek each other's company. Away from the large cities and ports freedom such as this is still unthinkable with the elders. Chinese custom has per-

mitted no friendly association and innocent companionship between the sexes. As an illustration showing how carefully associations are guarded, it may be noted that in most Christian churches even today certain sections are reserved for the men and others for the women. They would not think of sitting in the same pews. In some churches there still are found high wooden partitions separating the men from the women. Few traditions have been more rigidly stressed than the one forbidding free, friendly associations between the two sexes.

Strict as their traditions have been, early marriage has been considered the necessary safeguard of youth. "Influence authorities to forbid breast binding," runs one of the aims of the women's department of the party. This evil which Chinese reformers are trying to remove comes from the idea of immaturity as a safeguard to unmarried girls.

The example of the Occident in permitting greater freedom in social relations has increasingly inspired Chinese youth to seek similar freedom. The problems occasioned by this natural desire for such friendly associations have not been easy to solve.

Difficult as these problems always have been in the past, they never approached the crisis now existing. "Freedom!" "Equality of Sexes!" "Down with the old traditions!" These have been among the slogans of



the Nationalists that have swept many of the young people away from the social controls of their families. In cities far from the village homes, in schools, in factories, the strange distorted sexual "freedom" of communistic teachings tends toward mental and moral chaos for many young people. They have been too suddenly released from the moral and social restraints of the patriarchal family where individual responsibility seldom has been adequately stressed. Religious control, also, has been loosened by the slogan, "Religion is the opiate of the people!" Even the restraint implicit in ancestral worship with its respect for the past, a restraint felt by the agnostic Confucianist of an earlier day, is being broken down.

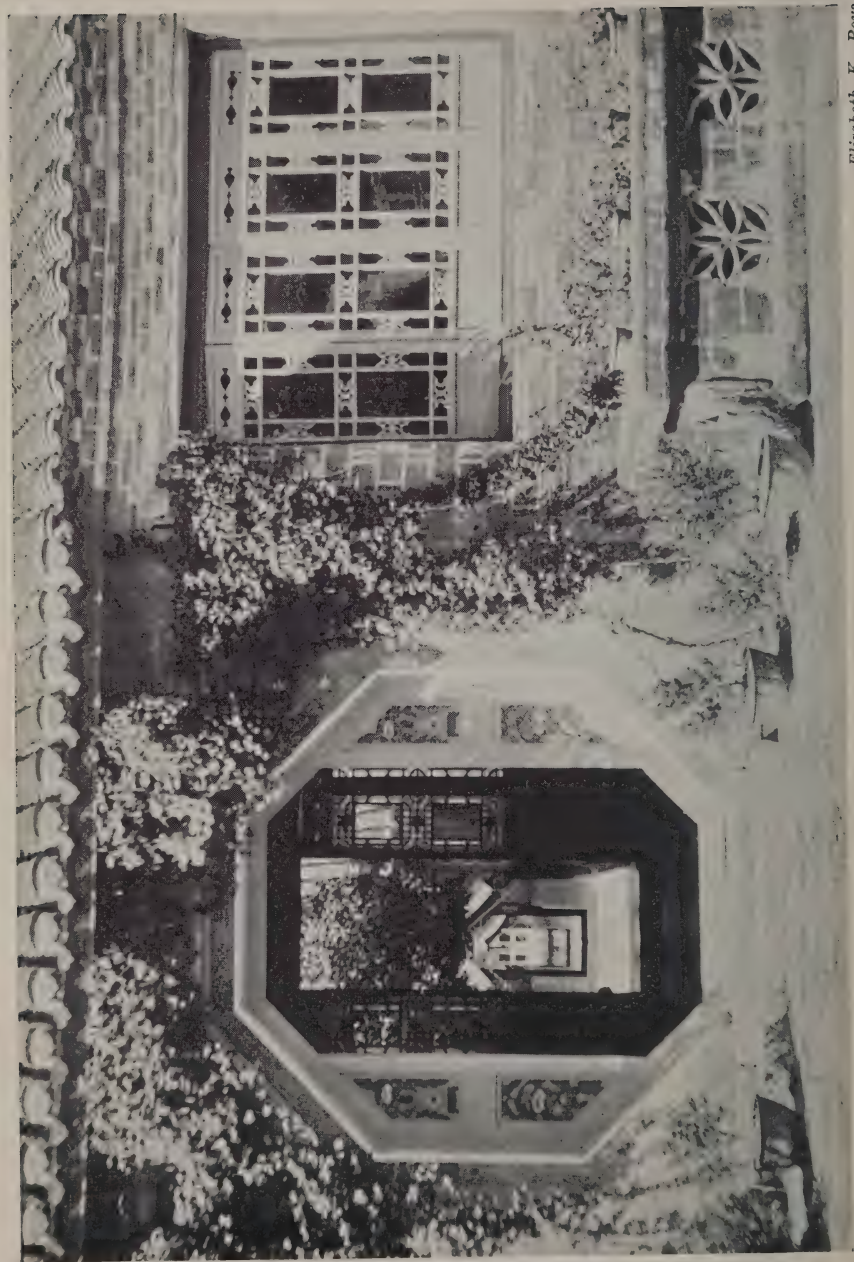
Some propagandists have made definite efforts to break down the barriers of modesty and womanly restraint so typical of Chinese women.

An incident occurred in our own South China city not long ago, which is a parable. A new automobile road has been built across the plain. The government middle school bought a Ford car to use in teaching their students the mechanism and use of an automobile. Before they really knew how to manage the car, some students drove it along the newly built road. For a short distance there was no danger. If they ran off into the paddy fields they could get back to the road again. But soon they came to a canal with its old narrow stone

bridge unprotected by any railing. The bridge was quite safe for the old pedestrian traffic, but not for a car driven by boys who did not know how to drive! They went off the bridge into fifteen feet of canal water. Their grieving elders asked the young Christian Chinese doctor and his American missionary friend to dive for their bodies, while they cast paper spirit-money on the surface to bribe the water spirits to give up the dead. Thus do the very young attempt to drive this new car of freedom, before they have learned how. The old bridges are inadequate, and new ones have not yet been completed. The result is tragedy for both youth and their elders in this difficult transition time in China. At present only a comparatively small proportion of the people has been affected, but such a break-up of old customs will have a continuously disorganizing effect on an increasingly large group.

One of the serious hindrances in the solution of these problems is the influence of nations such as the United States. Are we ourselves sufficiently without sin to cast a stone at China in this day of her perplexity? Tendencies in our own land challenge attention. Students from China see these tendencies. The press reports them. Moving pictures produced in America are widely shown in China. With the traditional Chinese background of restraint and strict separation between the sexes, what must be the impression on the Chinese





Elizabeth K. Roys

the courtyard of a typical wall-to-door Chinese home

of the average moving picture produced in America, with its lack of restraint, its immodesty, and its crude suggestiveness? Is it any wonder that in far Sze-Chuen where American "movies" are shown, foreign women sometimes have been greeted with the scornful word "prostitute?"

Where is there a new moral sanction that will give inner poise and spiritual insight?

One element of hopefulness in this crisis lies in numbers of the finest Chinese, including many of the leading Nationalists, who retain the highest ideals for individual and group relationships, and are doing all they can to stem the tide of license. No youth in the world are taking so desperately to heart the woes and burdens of the reconstruction of their beloved country.

In this group are the Christians, far-reaching in their influence, sons and daughters of China, who long before this hour of national peril, have been building happier, freer homes. They have been making the transition from the old Chinese family, with its high moral code, its group cohesion, but with its inadequate evaluation of and development of each individual, to the new Chinese family, where the moral code is even higher, and where the personality of each member is more fully respected and fuller opportunity is given for its development. The transforming redemptive life of Jesus, of Him who was the Perfect Filial Son reveal-



ing a Father of love, offers an adequate foundation for China's family life.

### THE CHRISTIAN FAMILY

#### *Breaking Shackles*

In no field of China's life has the redemptive, releasing, creative power of Christ revealed itself more than in the position of women and children. Christianity with its basic assumption of the divine worth of every person, freed both womanhood and childhood and set them on a new plane. Through sharing in the fellowship the Chinese woman has discovered a release from bondage, the bondage of fear, superstition and inferiority shackled upon her by her old religious beliefs. Released and bulwarked by the new joy of fellowship, a life of love where she finds herself a person worthy of a Master's close companionship, this woman puts new life into her family circle.

The Christian Fellowship makes no differentiation as to sex. Confucianism does. Ancestral worship depended on the male line. A woman was important to its ritual and the family life only as she bore sons. In Christianity woman's worth is emphasized. The message was to her as an individual, not to one whose individuality was lost in the group. Thus came spiritual release.

The release of the mind usually accompanies that of

the spirit. The Christian Fellowship stressed schools for women and girls. For those who could not go to school it stressed the opportunity and need of learning how to read and write. By the organization of study classes and printing of literature, it has sought to foster mental growth. Women who could not learn to read themselves have dreamed of having daughters go to school. How many daughters know freedom and widened horizons because of new dreams uneducated mothers have had!

Christianity also has contributed to woman's physical release. Take foot binding for example. Foot binding added to a girl's value on the marriage market. When education proved an economic asset, when educated girls became teachers or doctors, then people outside the Church began to think there must be something in educating girls, and that an educated girl with natural feet was worth more than one with "golden lilies." But the pioneering in what one Chinese man calls "the radiant effects of education on China's womanhood" was done by the Church.

When the Manchus came into power there were two things which they decreed: one, that Chinese men wear the queue as token of subjection; and the other, that Chinese women unbind their feet. The first, they succeeded in enforcing, but the second, with that quiet obstinacy of women the world around, Chinese women

refused to do. Not until woman's mind and spirit were unfettered and released, was it possible to begin her releasing from that long bondage of crippled feet. It was the touch of His hand that brought the breath of the Spring.

Freedom—spiritual, mental, physical, have long been the Christian goal. Now the Nationalist movement is stressing equality of the sexes and the removal of all barriers and discriminations against womanhood. Toward this goal Christian forces will continue to strive, but whatever other forces may join in the struggle, to the Christian Fellowship belongs the glory of the pioneering effort which popularized this freedom.

A gifted Chinese gentlewoman, Miss Woo, who in 1915 founded and built up a remarkable school for Chinese girls, says, "I am proud of the fact that I am a third generation Christian. From the earliest childhood I have been impressed with the status given to womanhood by the Christian faith, and then there was planted in my young heart the desire to help Chinese women and girls to achieve some measure of hope and happiness."

The Chinese woman principal of one of the oldest girls' schools in China makes this significant statement: "In my own heart I take pride in thinking that it is through the Gospel of Jesus that the women, children and homes of China first learned of a better, richer,

fuller life. Because they proved the truth of what Christianity claimed, those who were not Christian have wanted more for the women with whom they have come in contact."

The freedom Christian women develop shows itself in the very atmosphere of their homes. As I think of the difference between Christian homes I know and others, one of the contrasts is the companionship between husband and wife. Not all the difference is in the educated, spiritually and mentally alert wife. Christianity has given men-folk a new sense of the worth of their women-folk. From West China comes a most delectable story of a courtly Confucian scholar who became a Christian. He decided that for a husband to walk ahead of his wife on the street according to ancient Chinese custom, was not the gospel according to his new Master. So he decreed that the very next worship-day his lady should walk side by side with him down the street. I can imagine her remonstrances. But her husband was soundly converted to this new doctrine of equality. He would show the world what it meant to be a Christian. He started down their street, and not a step would he let her lag behind him. With what laughter and taunts and revilings were they showered! Nothing daunted, the next worship-day they once more sallied forth in like fashion. Again shouts and jeers greeted them. My lady refused to be a martyr

even in so good a cause. I know that even though that brave attempt of equality in the public streets did not end successfully, within their home that courtly courtesy and recognition of his wife's equality expressed itself in ways more satisfying to his wife than any public demonstrations. Here you have partnership in the family on a new basis, that of equality, one of Christ's gifts to China's family life.

### *The Worth of Childhood and Youth*

In China the social system has been built around the elders. The child has been loved, and if a precious boy, often has been very much spoiled. Yet it is as a potential worshipper of the ancestral tablets, a means to insure the comfort of happy immortality for the elders, that he is most important. Because girls cannot perform the most important ancestral rites, they have been considered inferior, a calamity or a necessary evil, rather than a blessing. Even boys have been of potential, rather than immediate value. It is only when the older male relatives die, or as they themselves become old enough to share in the labor and make some contribution to the economic welfare of the household that the potential value becomes an actual one.

Childhood and youth have not generally been regarded as formative periods for the development of character, and as the most important periods for the



shaping of the life. Childhood and youth have been barriers to be overcome as quickly and inexpensively as possible.

In such a social system, Christ's reverence for childhood comes as a necessary antidote. A child's worth to the Heaven-Father, is a concept strange to China's old religions. Think of the significance of a dedication such as that portrayed by Peter Shih:

"My parents dedicated me to God when I was born, and they are still praying for me to preserve my faith in God. My father has been a preacher for forty-two years, and he said to me just a month ago when a baby boy came into my family: 'Peter, a child can have no greater earthly blessing, if you can make a sacrifice by devoting your son to the service of the Lord.' At that time we prayed together and consecrated my child to God. I hope that through home religious education my child will become a servant of God."<sup>4</sup>

In the thoroughly Christian family naturally the little daughter is welcomed as much as the son, since that family is freed from the ancestral worship which was the basis for a distinction. Not only does Christianity bring a changed conception of the worth of childhood. The activities of childhood also assume a new perspective.

Miss Liu says, "Childhood is robbed of much in China because children are treated as grown-ups, and

grown-up behavior is expected of them." Play is frowned upon as naughtiness, and the more ambitious a parent is for the success of his child as a scholar, the less he approves of the natural play of childhood.

The Christian school first taught children how to play. A fine young woman principal of a school in West China tells of coming as a wee girl to the primary school and saying, "Sister-teacher, I want to read books," when her real fascination for the place was the joyful play of the youngsters in the school yard. From the school Christian parents are learning the value of play in the development of both body and character.

In the non-Christian home of the better class, where the Confucian traditions were strong, the boys of a household were early separated from their sisters and the women-folk of the house. The laws of propriety governing the relationships of the sexes were as strict for brothers and sisters as for others, probably because there is so little distinction between cousins and brothers in the patriarchal household, and youth must be guarded from the temptations that arise from adolescents living in such close propinquity with girl cousins, concubines, and maidservants. But in the modified patriarchal Christian family, with concubines and bondmaids eliminated, the basic purity of the home makes possible a freer, more wholesome atmosphere. Surely in the atmosphere of the Christian home the





*Elizabeth K. Roys*

### CHILDREN ARE THE JOY OF THE HOME IN CHINA

The three children holding hands against the background of a Chinese home are the children of a Christian teacher

happy associations of brothers and sisters in play and merriment are gradually building up wholesomeness of relations between other brothers and sisters who are the friends of the family circle. Fun and laughter will chase away most sex bogies.

Not all Christian parents are letting their children choose their mates, but in the Christian community young people have some wholesome social contacts which help in choosing their own mates and building happier homes. Attendance at church services, even with boys and girls on opposite sides of the church, has given Christian boys and girls a chance for very helpful suggestions to parents when it came to planning marriages. Thus the problem of individual choice has been a more gradual evolution in the Christian community, and adjustments are frequently made with less tension than in homes where Christian traditions have not eased the way.

### *Cherishing the Old*

"I would like to be a child in America," says Miss Liu, speaking of the advantages which are showered upon American children, "but I'd rather be an old lady in China." In their care of aged parents, grandparents or other relatives, in their recognition of this care as a family responsibility rather than a burden of the state, the Chinese might well be an example for many people in this land.



True to the traditions of the Chinese family life, the Christian family also cherishes its elders. Filial piety is enhanced by the Christian emphasis on "Honor thy father and thy mother." Christianity, by its emphasis on the rights and privileges of every member of the group, naturally tends to modify the benevolent autocracy of the elders, but loving consideration on the part of the elders is answered with tender cherishing on the part of sons and daughters. Often it has been the old folks whose courage in following the Jesus-way and whose sacrifice in early years have made possible educational opportunities for the children. Some of the children, because of training and professional opportunities, may leave the parental roof, but this is not considered revolt. It adds to the family income, for these sons who have "small families" in large cities and ports still contribute to the support of the parents. There are usually other children whose abilities do not take them away from their native place. Whether living in a patriarchal family group, or in more modern "small family," Christians naturally and unquestioningly assume responsibility for the care and welfare of aged relatives.

Filial piety shows itself also in the attitude toward the dead. Christians make a very special effort, in elaborate memorial services and in care for the graves of their departed, to show their neighbors that Christian-

ity does not breed impious folk who disregard their dead. In the living room of almost every Christian family, in a place of honor, will hang a large portrait of the parents or grandparents.

### *Religious Education in the Home*

From the beginning the church has recognized the importance of training in the home, and has stressed such practises as family prayers, and grace at meals.

I have always loved to go down our Chinese city street about eight o'clock of an evening. From one little white-walled house or another come the sounds of bed-time prayers. There will be the singing of a hymn—father's deep voice, the mother's, grandfather's and grandmother's, some a bit off key, the tuneless carolling of the baby of the house, but leading off so sure and true in its melody will come high school sister's and the schoolboy's. From another open window as I pass will come phrases from the Holy Book. By the time I reach my own gate I will have had it all, hymn, Bible reading, prayer, and the repeating together of "Our Father who art in Heaven." I go into my own house blessed by the echoes of prayer times from all over this great land of China, in little mud-walled village homes, in village parsonages where other Jesus-people gather also, in clan houses of many courts, in the white-walled little houses of many win-

dows in town and city, even in the mansions of China's great ones, and I hear His words, saying through the tumult of China's over-turning and arduous upbuilding, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Of course, family prayers are not to be found in every home of the Church, just as here. But from the earliest days this has been emphasized, and providing material for family altars was one of the earliest steps in religious education.

I cannot offer tea to my Chinese Christian friends that they do not bow their satin-smooth black heads for a murmured thanksgiving to the Heaven-Father. The baby of the household soon learns also to bow his head above his rice bowl before his fingers grapple with the chopsticks.

The tiny daughter of a Christian pastor far in the interior was kidnapped. They sought long and far for her but no trace could be found. At least two years after, in a far away port city, a Christian man was passing along a street and happening to glance within an open door saw a little five-year-old girl bowing her head over her bowl of rice. Knowing the family was not Christian, and believing that here was undoubtedly a Christian child, he made inquiries. He learned that the child had been bought some time before, and spoke the dialect of a certain region. He wrote to the church

in this remote district, asking if some one there had lost a small girl. Imagine the joy of that family! In this case the habit that is so much a part of almost every Christian home I know, was the means of restoring the daughter to her family.

I wonder if anywhere you could find a more exquisite example of Christian nurture than this: "One of the Amoy pastors had little twin boys, who were taught, while still very small, of the love of Jesus Christ for little children. When the twins were five years old, their mother called them to her one day near the end of the year, and told them that very soon it would be New Year's day, and on that day every one who went to church would give an offering of love to Jesus Christ. She told them that it was right to give the best and dearest thing to Him, because He loved them so much, and told them to think over what they felt they ought to give and were willing to give. When the time came to take the Thanksgiving offering to church, she found that the children had each cut from one of his jackets a silver button made from a ten cent piece which had been given them and of which they were very fond, and were gladly taking these as their choicest gift to Jesus their Lord."<sup>5</sup>

The problem of religious education in the home has become intensified by the situation confronting Christian schools. Heretofore these have been an important

factor in the Church's program for character education. The limitations placed by the Government on religious instruction in the schools makes it even more vital to stress such education in the homes.

"I thank God," says one Chinese leader, "that all schools are limited to a certain degree in teaching religion, so we can move our emphasis to our homes."

Says another Chinese, "Should the worst come, we still have our homes in which to teach Christ."

Today the socially conscious, Christ-conscious young Chinese Church, led by Chinese and their missionary friends and helpers, has dedicated itself anew to the task of developing Christian homes. They feel the evolution has been too slow and haphazard, hindered by force of environment and by lack of workers. They feel they must concentrate their energies on this laboratory of social and spiritual reconstruction within the Church. They feel, rightly, that the claims of Christianity can be validated only by an ever-increasing circle of Christian families living and sharing the more Abundant Life. Under the leadership of the National Christian Council, in their Five-Year Movement, they are giving new thought, energy, and consecration to the task of Christianizing the home.

### *"Christianizing the Home" Movement*

It takes the expressive Chinese written language to



convey adequately the meaning these Christian Lady Fourth Daughters, their husbands and their brothers express when they say "Christianize." The word "Christianize" is made up of two characters, one the character for "Christ," and the other the character for "transform." The latter character is the same as is used in the word "chemistry," the study where two elements or more are brought together with their mutual transformation. It is the same character found in the name "Transformed to Flourishing" which they called our fertile fields after the life-giving streams had flowed into the "salt-marsh fields." When Lady Fourth Daughters of Today send new, fresh, redemptive streams through the old field of China's family life, the result is "Christ-transformed families," as they call them.

The National Christian Council has organized a department devoted to "Christianizing the Home," with a splendid young Chinese woman, Miss Kuan, in charge. In the movement, training for Christian parenthood, family worship, literacy in the home, home sanitation, guidance and training in home industries, are considered the chief problems. It is the whole life Christ-transformed that is their concern. Their plans, posters, and booklet material are a delight. One of the features is a "Christian Home Week" each year where the attention of the local churches may be turned to the

problems of making the homes more truly Christian, and where impetus and enthusiasm may be gained for carrying out permanent classes for parent training, in church school, and training schools. Here are offered plans for making family worship more meaningful. Stewardship is another phase of the program—"the stewardship of all life." It is a program that would keep any church here in America well on its toes. Added to these other tasks there is China's tremendous illiteracy, a problem that is enough to keep any church busy.

In larger centers experts on problems of the home and religious education have had conferences and discussion groups as part of the adventurous Five-Year Forward Movement. Chinese parents, pastors and teachers are catching the enthusiasm. Miss Ortha Lane who works with Miss Kuan in the National Christian Council, writes the very latest news:

"I have just come from Tsi-nan where the Traveling Religious Education and Evangelistic Exhibit which we carry with us and which has now been to twelve cities in China, was visited by 3500 people during the two and a half days it was on exhibition. The section on 'Christianizing the Home' is always especially popular. During the exhibit at Tsi-nan, we sold thirty-one copies of the book, 'Christian Home Education' by Mrs. George Barbour of Yenching College.

The book is very popular and although it costs forty cents a copy there is a great demand for it. There is also a great demand for the Bible picture blocks which we have just made for use in the homes. All 'Home' materials are popular now in China for the 'Christianizing the Home' Movement is becoming a real movement all over China."

### *Christian Agencies Affecting the Home*

It is to be remembered that within the Church there is found a cross section of China, with all its stupendous burdens of ignorance, illiteracy, poverty and disease. These problems have a direct bearing on the family and the home life. For this reason the Christian programs for education, for medical care, for child welfare, for economic betterment, all contribute to the transformation of the family and the home. Through the efforts of Christian forces in the past, these creative influences have brought new life to many homes. In the Church you find an encouraging proportion of the splendid products of our Christian schools, making beautiful homes that are a joy and a delight. They are lighthouses to their non-Christian and their Christian friends who have had less educational opportunities. One realizes increasingly that while the joyous experience of Christ's redemptive love and life is essential in transforming the atmosphere of the home, there must

be definite instruction in the fundamentals of home training, child care and health, sanitation and cleanliness, before there can be an all-round transformation. Example is strong but it must be reinforced by instruction. Hospital, school, institute, church, mothers' clubs, missionary homes and mothers, have all helped, with that interlocking of influence that is part of the wonders of the "fellowship."

In all the agencies bringing new life to the homes of China, women have played a conspicuous part. Some there were who discovered a better, fuller, richer life for themselves. They have found their satisfaction in sharing with others. Like the Lady Fourth Daughter of old, these Lady Fourth Daughters of Today dream of better, happier homes, of "Fields Transformed to Flourishing" from the salt marshes of poverty, disease, and ignorance, of homes where the sunlight of his love will drive out old terrors and where there will be a haven from the confusions and bewilderments of China's transition. It is the joy of China's Christian Lady Fourth Daughters that others of their sisters are enjoying the fruitage of Christianity's pioneering. Together with those outside of the Church who have caught their vision, they are sharing worthily and devotedly in the reconstruction of China's family life.

I was in my study one day, working. From the veranda came voices of some village women visiting a

Chinese member of our household. Several times I heard the words, "Nobody wants," until I finally realized that it was somebody's name. The tug of that tragic little name pulled me out to the veranda where these non-Christian women were. After the preliminaries of acquaintance I dared ask, "Is 'Nobody wants' really some one's name?"

"Yes, she is my girl-child," said one of the women. "We had so many, and then a girl baby of no account! We tried to give her away, but they all had too many mouths and too little rice, just like we did. Nobody wanted her, so that's been her name." Poor little girl, to live thirteen years with such a name, the result of poverty not cruelty!

This Chinese way of giving names having special meaning, can be a lovely one, however. I know of a young Chinese father and mother, with training in American universities. To their house have come two adorable wee daughters. The first they named "Happy-to-be-Born." The second is named "Born-to-make-China-Happy." I am sure that the third one will be called "Born-to-make-the-World-Happy."

That is what China's Christ-transformed homes are doing—making children happy-to-be-born, and then moulding them into men and women who will make China and the world increasingly happy.





### CHAPTER III

## Sharing in the People's Livelihood

*To the young literati:*

Pioneers!

On the perilous point of the lofty peak

Do you open your eyes and look down?

Even though you are free,

You ought to think

Of humanity's bitter toil.

—From *Spring Water*, by Hsieh Ping Hsin.

### SHARERS IN THE SOCIAL ORDER

A CHINESE preacher passing along a mountain road saw a tiny foot kicking from a mound of freshly spaded earth, and uncovered a baby still spluttering from mud in her eyes and wee baby mouth.

"Some family had too many mouths to feed," he thought compassionately as he stooped to pick up the tiny bit of humanity. He took her to the orphanage. It was a clean, happy place, warm with love and affection. She grew out of babyhood to girlhood. When big enough, she went with the other orphanage children to the girls' school across the road. There were girls there from non-Christian homes but most of them came from Christian homes. Because she saw happiness in their homes she felt bereft that she had no home or

mother or sister. It was an aching bitterness that clouded many of her days. Life could not be for her what it was for those happy friends of hers. She graduated from high school and then went to kindergarten training school, but the cloud of homesick bitterness in her heart kept her from getting the best from her opportunities.

Toward the end of that first year she somehow stumbled on knowledge of the village and the home from which she had been cast those years before. She was overjoyed—a home of her own at last! She arranged to make the journey during the vacation to the remote mountain village where her parents lived. What she found broke her heart. In the shelter of the bare but white-walled and sunny orphanage she had not realized what home means to most of China's millions. In the mud-floored mountain hut she found filth and squalor, with pigs and chickens on the floor, with soot and cobwebs festooning the rafters, with dust-covered idols where incense burned, with fears and superstitious ignorance among its people. It came over her as never before what Christianity had done for her. Her heart was filled with love and pity. Out of the heartbreak of disillusionment she dedicated herself to the task of bringing Christ to China's homes. "All China is my home! Every mother is my mother! All China's children are my children!" was the way she

expressed it. Radiance awoke in her heart and life. Gone was the cloud of bitterness. She had that which would allay the homesick hearts of China. She went back to her kindergarten training a new person, with a vision of sharing Love's blessing. The radiance and vision have never left her.

So it is with others, also. For many Chinese Christians fellowship with Christ results in an enlarged social and political horizon. Their vision of both the need and the opportunity grows. The Christian conceptions of the Heavenly Father, of the Brotherhood of all his children, of the Kingdom of God here on earth, break down narrow barriers of family loyalty, overcome the fears and jealousies of narrow sectionalism and unite in one family China's multitudes. Christ-love results in a passion for sharing which seeks to permeate and transform the old social order.

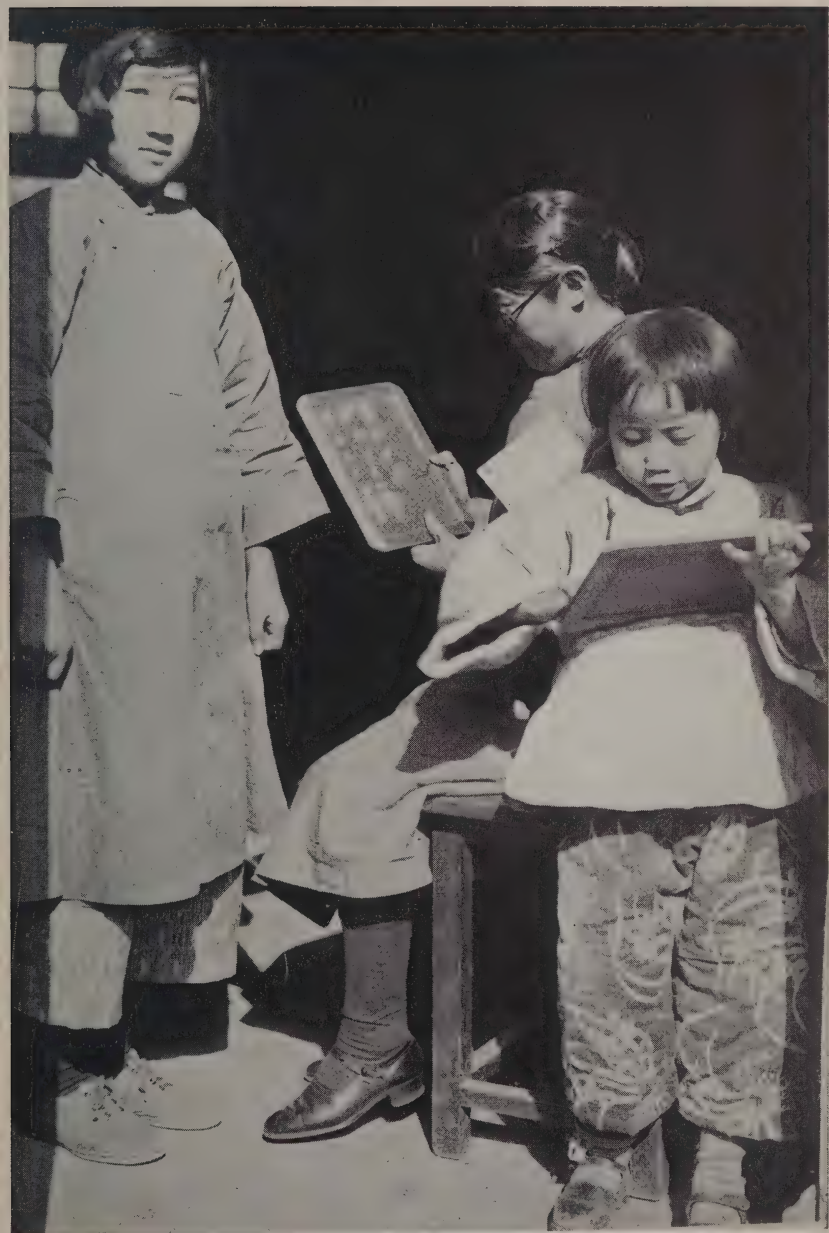
Poverty, disease, illiteracy, these are like salty marshes in the old social order awaiting the life-giving streams of economic betterment, of healing, of literacy. As they are conquered, all the truth, beauty and worth of China's own distinctive culture will grow in new invigorated harvests of loveliness. The new life that will grow from the fresh, invigorating currents will express China's own genius for the world's enrichment.

It speaks encouragement for China's future that in

this hour of necessity women are having the opportunity to share on an equal basis. A woman's dreams are always homespun. Men may make large and marvelous programs. It is woman's genius to begin with the task in hand, the concrete, practical, everyday. With equal status at the beginning of this new era, educated women, though but few in number, are taking active part in the constructive attack on social problems. The marvelous part is that almost every woman who has had opportunity for education feels the debt she owes to the welfare of the great mass of China's common folk, who labor so unceasingly, and who ask so little. It is this humble sense of debt and longing to help that has sent China's Lady Fourth Daughters out to be Sharers in the Social Order.

During the propaganda days of the Nationalist Movement, Women's Unions were organized which endeavored to awaken women to consciousness of their power for mass action. A few Chinese women political leaders organized headquarters for Women's Unions. At present the Nationalist Government is discouraging such "class feeling" and feels rightly that the potential powers of the undeveloped womanhood of China should not be set off as a force opposed to men. Chinese women in the party are working for the welfare of their sisters by legal processes as an integral





*Edna M. Springhorn*

Whole families attend the new schools under the "Equal People's Education Movement"



part of the party and a women's department considers their needs as a part of the whole.

"Your aims are our aims," said a Nationalist leader to a Christian audience. Studying the aims of the Women's Movement, or the Women's Union, our Christian Chinese women are realizing afresh that Christianity has been doing many of these very things which the Nationalists are now including in their objectives. They have thrown themselves into the Christian program in a patriotic effort to help bring China nearer to the dreams of that great Crusader, Sun Wen, who was also a Christian. The opportunities that Christianity has brought to Christian Chinese women are giving them places of leadership in the programs of the government, and their contribution to community welfare is recognized.

### THE SALT MARSH OF POVERTY

#### *The Struggle for Existence*

The great problem of the people's livelihood was the heart's chief concern of that Lady Fourth Daughter a thousand years ago. No one knows better than China's educated Christian women the intolerable burdens that poverty and the turmoil of the past years have put upon China's brave common folk. They live closer to their common folk, go into their homes and

share their lot more than any other group of China's educated people.

There is Silver Sister, whose sunny, cheer-bringing presence is known in so many of the dark little shops and houses of our city. She knows the beauty of the courage that these women bring to their ceaseless toil. She knows how it leaves no time for some of those things she has to share which would bring enrichment and light to them. How often Silver Sister has come to me in sadness. "They love to listen to the Story, these city women. They say they love and follow Jesus in their hearts. But they are so busy. They must work every minute. Ai, they are so poor! How can they find time to learn to read?"

Together we would feel helpless before the poverty and ceaseless toil of these heroic women in our city. We visited them and in courteous hospitality they would lay aside the cloth uppers they were making for the shoe shops, or the shoe soles they were stitching together, or baby caps they were embroidering. Always our first assurance would be for them to continue their work as we could visit just the same. We knew what difference even one copper would make among the pitifully few coppers they received each day from that feverish industry. One widow, her worn face pallid from the dark inner room where she lived, showed me a coat she was sewing by hand with tiny French hems.

All night she had sewed by a flickering oil lamp. She would receive all of three coppers for it when she took it to the cloth shop for her wages.

Unskilled labor brings the equivalent of fifteen to seventeen cents a day in United States currency at normal exchange; skilled carpenters and masons earn from seventeen to twenty-five cents daily; servants are paid from three to four-and-a-half dollars a month; preachers receive from five to twenty dollars a month varying according to family, education and responsibility; high school teachers who are Chinese university graduates receive twenty-five to thirty dollars a month.

With food for one adult costing about five cents a day, it is easy to see how intense and bitter the struggle for existence must be in the average family when food, clothing, shelter, medicine, offerings to the idols, taxes, education, and all the normal expenses of normal human life as well as expenses due to emergencies such as sickness, births and deaths, must be provided from such a pitifully small income. That is why every member of the family, including even women and children, must share in any available work and eke out the family income. That is why, when all have done their best, frequently there is hunger and privation. One estimate states that 70% of China's entire population are living below the minimum required for subsistence.<sup>1</sup>

These conditions are not limited to towns and vil-

lages. From 80% to 85% of the Chinese are farmers and with them the struggle is just as keen. Fifty-five per cent of China's farmers own  $1\frac{1}{2}$  acres of land or less, whereas it takes  $1\frac{7}{10}$  acres of rice land or  $4\frac{7}{10}$  acres of wheat land to support an average family of five.

The Ministry of Agriculture and Commerce, Peiping, 1928, in its report for Kwangtung Province gives the results of the poverty on the farms:

"This poverty gives rise to the following conditions:

1. Increase of women and child labor.
2. Borrowing, mortgaging and then sale of land and buildings.
3. Migration of farmers to cities as laborers.
4. Late marriages, bachelors and maids and abortions.
5. Sale of wife, male children and the drowning of girl babies.
6. Sale of men and women.
7. Farmers become idlers and beggars, and farmers' wives become prostitutes.
8. Some become soldiers; really bandits.
9. Suicide.
10. Death by starvation and cold."

These statements while true for Kwangtung are equally true for many other parts of China, and many



of the results are as true for the city as they are for the country.

In cities where factories have been established, poverty makes possible the exploitation of the hungry for the sake of increased dividends to stockholders. There are long hours of toil, twelve-hour shifts, seven days a week, day and night. Fifty-six per cent of the workers are women. In some factories the most terrible part has been the child labor. In silk factories tiny children from six years upward may be found with small fingers literally boiled in the hot water into which the cocoons must be dipped. In some mills children in weariness after long hours fall asleep and get caught in unprotected machinery.

It must be remembered that such terrible conditions have held in the International Settlements of Shanghai also, which were not under Chinese control, and where many factory workers are to be found.

Introduction of modern machinery while ultimately advantageous, has often disorganized labor, causing temporary unemployment. In some cases it has undermined home crafts such as spinning and weaving, on which the family depended for a few extra coppers of supplementary income. Under the "unequal treaties" foreign goods imported paid such low tariff charges that they could sell cheaper than handmade Chinese

products. The tariff autonomy that the Nationalists have now claimed was a matter of self-defense.

With the burden of life so heavy under comparatively normal conditions, with so small a margin between life and death, it is no wonder that abnormal conditions of flood or famine cause further untold suffering and unnumbered deaths.

### *Political Turmoil*

The years of political turmoil have intensified the problems throughout the nation. Few sections have been free from movements of troops and from attendant looting, burning, or the destruction incident to warfare. The countless troops under arms must be fed and clothed. Ammunition and arms must be paid for. Self-seeking, greedy politicians have used the turmoil to fatten their own purses. Taxes have increased. Innumerable special levies have been raised. Hordes of defeated troops have retained their arms and have lived as bandits, terrorizing the people, plundering, burning. Caught between the upper millstone of official corruption and bandit oppression and the nether millstone of hunger, vast numbers of people in almost every province in China have been driven through sheer desperation to join the bandit hordes, thus still further complicating problems of national reconstruction.

In the face of hunger and misery, it is not strange that communism with its dreams of utopia, is making decisive gains. C. S. Wang states the case concisely:

"As long as this problem of livelihood is not solved for all the people of the nation, no peace or prosperity can be expected. During a recent trip to Changsha, Hankow and Nanchang the writer had opportunities to talk with farmers, soldiers, laborers, and students. Despite the daily reports about the campaign for the suppression of communists in the regions of Central China, the problem of livelihood of the people in the regions remains unsolved. Because of civil war and the natural causes of disaster, in the past few years, the farmers are practically all destitute. They hold land. But they are in no position to buy seeds, or to possess any capital to start farming, even if the climate permitted this year. Consequently, the doctrine of communism is generally welcomed by the people. The government would achieve more in the suppression of communists by trying to solve the problem of livelihood of the people instead of sending troops to suppress them."<sup>8</sup>

Dr. Ida Kahn whose great province of Kiangsi has suffered, explains the response to communism: "Seventy-five per cent of our farmers are said to be tenant farmers and barely wrest a living from their land by dint of the most unremitting toil. For years the inter-

necine warfare has piled taxes upon them until they could no longer fill their rice bowls. Now come these brothers (communists) telling them that the land was theirs and everything else too. Is it any wonder that many do join their ranks believing in the promises of these fraternal relatives? Those who do not join willingly are compelled to do so willy-nilly, and the results are the same." Later she states: "By sharing the burdens of one another in a real Christian fashion, we will convert the communists and take away the props from their propaganda. For who will murder, kill, loot, and burn when one has a full stomach and the wherewithal to fill the stomachs of all one's brothers and sisters."<sup>4</sup>

Dr. Alfred Adler quotes a criminal's justification for his lawlessness: "Hunger drives a man as a shepherd drives sheep."

If hunger is to shepherd China, whither will it lead?

There can be no real solution for China's economic problems until political strife and military turmoil cease, and the forces now turned toward destruction are turned toward reconstruction. Until civil war ceases, economic conditions will become worse rather than better.

#### THE PRINCIPLE OF PEOPLE'S LIVELIHOOD

One of Sun Yat Sen's *Three Principles of the People* is the "Principle of the People's Livelihood." Of

## 第二課 瞎子

不能看的人是瞎子，

不識字的也算瞎子。

瞎子苦，

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Mass Education Movement: "In each lesson set before the students are three parts; a drawing, a reading exercise and an exercise with individual characters. Here is reproduced the lesson concerning the blind man who asked an illiterate fellow to read his letter for him. 'The life of the blind man is bitter; the life of the illiterate man is also bitter' reads a part of the text."

—From article by J. C. James Yen in ASIA.





the three this is probably the most comprehensive and far-reaching in its scope. It looks toward the betterment of conditions of living for the whole nation, the elimination of hunger and poverty, the lightening of the burden of existence, a more abundant life on the part of all Chinese. These principles are the foundation of the Nationalist Government, and toward the achievement of this program for the alleviation and betterment of the conditions of living for all its people, the present Nationalist Government is sincerely and irrevocably pledged. Programs have been outlined, dreams have been dreamed, that will take generations to realize.

With all the handicap the present Nationalist Government faces in continued civil strife, much has been achieved against great odds. Roads have been built, important in any economic development. Factory laws have been passed for the betterment of workers. Model villages have been sponsored. The League of Nations has promised cooperation in carrying out some of these programs for betterment.

### *The Church and the Problems of the People's Livelihood*

Within the Christian Church the attitude toward the betterment of living conditions for all the people varies. Just as it is in America, some claim the mission

of the Church is the preaching of the Gospel, the evangelization of the world, and that problems of economic welfare lie without the scope of the church. As a matter of fact the Church cannot ignore these problems, for the well-being of Christians is bound up with the well-being of the community. Christian merchants, farmers, students, home-makers do not live in isolation from their neighbors. The only solution for their economic problems lies in the welfare of the whole community.

The feeling on the part of some that problems of general economic betterment lie outside the field of the Church's legitimate endeavor, has led to misunderstanding.

T. C. Chao says: "The Christian Church in China does not seem to have a definite, effective, up-to-date program of service and propaganda to face modern China."<sup>5</sup>

C. L. Shia questions the ability of any organization to endure which neglects these problems of reconstruction. "How to devise the measures for accommodating the Chinese social and political structure to the changed conditions brought about by military aggression and capitalist industrialism of the West, how to effect the resuscitation of the old China and build a new social and moral order on its ruins, is . . . a problem which must be solved by the Chinese people.

Every movement or institution in China that is composed of men and women alive to the situation will be eager to play a part in this reconstruction. Indeed, it is doubtful whether a movement which ignores this will be able to survive.”<sup>6</sup>

An editorial in a recent number of *The Chinese Recorder* states, “It is significant that both Christianity and communism are largely failing to win China’s best youth; communism because it threatens the foundations of society and Christianity because it is assumed—quite wrongly!—that it is indifferent to social weal.”<sup>7</sup>

Fortunately in the minds of many Christians there has been no doubt about the part the Church should take in social reconstruction. They believe such reconstruction is a part of his gospel who taught his followers to pray, “Give us this day our daily bread.” They agree with James: “If a brother or sister be naked and in lack of daily food and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?” They understand that while man shall not live by rice alone, he must have rice or wheat; he must be free from the spectre of want and privation, if he is continually to live the abundant life. Because of this understanding, many Christian workers have been pioneers in the effort to bring more abundant physical life to China’s needy millions.

*Christian Pioneers in Industrial Reconstruction*

These followers of the Jesus-way think not only in terms of "more abundant life" for the nation but also in terms of an indigenous Church.

Surely here is a major problem of the indigenous Church. My father who was a far-seeing pioneer felt always that unless we faced and tried to help the Chinese people solve the problem of livelihood, we had no right to press the Church for self-support. He endeavored to put all education on the industrial basis. His dreams for agriculture were an integral part of his dream of a self-supporting Church. He did not live to see his dreams come true, and many others have not had so clear a vision. But in the little corner of China where I have spent most of my life, there are many traces of his efforts to lighten the people's toil and poverty. Morning after morning I have been awakened by the sharp, swift clatter of the automatic shuttles in my Chinese neighbors' looms. Under this Sharer's direction the industrial department of the Christian school sent a Chinese weaver to Japan to learn modern weaving methods. He brought back a loom, efficient but simple enough for local carpenters to copy. These looms have largely displaced the old-fashioned ones.

The first knitting machines in our locality were used in the school's industrial department.

For six years I lived on a hilltop beside a long trail

that led far back into the mountains. Daily there passed by trains of pack mules, heavily laden. A Sharer's dream of lifting loads from human shoulders, brought the first pack mules to this countryside.

In other parts of China also there have been individuals who tried to do something about this bitter problem of livelihood, especially for women. In many communities, the making of paper money for burning in ancestral and idol worship, is an important home industry for large numbers of women. In such a case what is there for the Church to do but find some other occupation more fitting for a Jesus-person? In several communities it is cross-stitch that has furnished a livelihood, education for children, and joy in a Christ-love that cares for human need. In Shao-hsing, where the chief industry was spirit-money making, a flourishing doll-making establishment has grown up. It was planned at first for local consumption, which is really the ideal for any industrial venture, but local demand was not enough, so a "foreign trade" has developed. This has grown so that non-Christian women as well as Christians—two hundred in all—are finding employment.<sup>8</sup>

The following report comes from a station class for women: "Beside the regular studies they are engaged in industrial work for part of each day. We have long searched for an occupation which could later be car-

ried on in their homes, and produce salable goods. We think we have found this now, in the weaving of towels. The loom required is inexpensive and the labor light, and the method easily learned. These women can now be practically sure of support in their own villages. The grandmother and the children of the family can help by winding bobbins. The women can do the necessary housework and weave much or little as they choose."

Chinese women themselves have embarked on experiments of their own. "A friend, Mrs. Kuan, of Paotingfu, a widow with some means, opened her home as an industrial school for poor girls. She bought knitting machines, and the school turned out stockings, though this part of the school was not a success financially. She engaged a well-trained teacher for elementary school work, and took special pains with the Bible teaching. All this time she was hampered by frail health, and was losing money, but she had the desire to serve."

In some villages near Soochow a Christian organization revived an old-time craft. These Christian workers discovered that in one of these villages there had once been the ancient industry of "cut silk," hand work of the highest order, of which the imperial robes for centuries had been made. "The process of weaving 'cut silk' is very simple and the initial capital required



is less than \$10. After careful study and improvement for half a year, this enterprise was formally introduced to the farmers of Weiting on July 1, 1930, with an initial class of one dozen young people to learn the trade." Probably this group is now able "to earn \$1 a day, which is about three times the normal wage in the village. . . . It is expected that in a year all the young people in the villages will learn 'cut silk' and at least triple their income."

No one can know China or the Chinese without being fascinated by their beautiful craftsmanship. In tiny shops with one side open to the street, these skillful hands make beauty and loveliness. To go down a Chinese street gives one the delightful sense of looking into a toy city where silver, blue kingfisher feathers, shining threads of gold and rainbow colors are wrought into the fabric of dreams. In the growing industrialism one dreads to think of these lovely age-old crafts being lost. What a debt the world owes to China's gift for fashioning beauty!

One can only hope that in the development of home industries more of these old arts and crafts may be kept alive. Here is a field surely for China's educated Lady Fourth Daughters to combine trained brain, love of beauty, and skillful fingers. If to the village farm-folk can be brought small factory and home craft to add to the income of their fields it will make industrialism an

easier, happier transition. Thus these country folk need not be torn away from the soil into which their roots go so deeply.

*Conference on People's Livelihood*

One evidence that the Church as a whole is coming to a clearer realization of its social mission is found in the Conference on People's Livelihood which was held in Shanghai in February, 1931. It was called by the Committee on Christianizing Economic Relations of the National Christian Council. The Minister of Industry and labor leaders were present with Christian social experts and workers. For a week different phases of the industrial and economic situation were considered not only in an effort to understand these problems and find some solution for them, but to learn how the Church can cooperate in their solution. Similar conferences are proposed for the future, and should do much both in centering the attention of the Church on this phase of its task, and in stilling the criticism that the Chinese Church has no concern in the economic well-being of its people.

It makes us proud of our Lady Fourth Daughters to think that at this conference it was a slip of a Chinese girl whose work was cited as a specific example of actual accomplishment in the field of industry.

Human Engineer is the title of this Lady Fourth





Cradle Roll of the Weihsien Sunday School

*Ralph C. Wells*



### A BETTER BABIES SHOW IN WEST CHINA

This is decidedly a social event, as well as educational, for each baby is accompanied by his cousins and his sisters and his aunts

Daughter seeking to put Christ into the industrial order. My Lady Fourth Daughter of long ago, herself an engineer of high order, would find joy in this Chinese girl of today carving out new channels through which "life more abundant" may flow, redeeming the salt marshes. "In a silk filature in Wusih, Dju Yu-ba, graduate of Ginling and of New York School of Social Work has found an opportunity to make a start. She is concerned with methods of recruiting and of employment, with opportunities for training of workers, with conditions of work and housing within dormitories, with health and education and life problems. She has, too—most important at this stage—obtained recognition of the position she occupies upon the same basis as that of the plant engineer. This augurs well for the influence of the profession of 'human engineer' in which she is pioneering for the future Christian movement and the People's Livelihood."<sup>9</sup>

A college teacher of hers writes thus after seeing her at her work: "I cannot think of her equal in the West for facing a problem intelligently, loyally, courageously and effectively, showing initiative, tact, perseverance and Christian fortitude. Her determination to stand loyally with the managers while in no wise compromising her ideals for the workers beats anything I know of in the West where we have taken for granted that capital and labor are and must be at loggerheads.



Her loyalty to the management postulates in her own heart winning them to see that it is good business to give the workers a fair deal. She does everything from running a home for one hundred workers, or a club five nights a week, to being responsible for the safety-first suggestions with detailed directions in the factory and supervising a ten-minute extra rest time so as to guarantee that it will not be abused. . . . Such work is epoch-making in its field."

Such vision and training in China's Lady Fourth Daughters has been part of the achievement of the Young Women's Christian Association. Since 1906 the leaders have had welfare work with factory women and girls, but they did not consider such work sufficient. They believed conditions in the factories themselves must be improved. Industrial workers were brought from America and England to train a group of Chinese young women in methods of factory reform. Through the courageous insistence of the Y. W. C. A. the National Christian Council lent their support. In 1924 Dame Adelaide Anderson, an English factory expert of long experience, came at their request to contribute her guidance. As a result of her experience, she has now been appointed by the League of Nations to assist China in training factory inspectors and supervising their work.

The success of the government's idealistic Factory



Laws, so high that some think to enforce them all at once is to court disaster, lies in such Christian personalities as our "human engineer." These factory folk, fresh from their villages, cut loose from the age-old social, moral and religious anchors, need to find new and sure abode, fellowship for loneliness, a companion for the strange new way, guide for their bewilderment. They need a "human engineer" with a divine vision. Through these new channels of your digging, Lady Fourth Daughter of Today, may refreshing, life-giving waters flow! Within sunny white walls of your model houses may epidendrams bloom, fragrant symbol of the Perfect One your life reveals!

### MORE FERTILE FIELDS

In agricultural reconstruction we find the same problem which faced My Lady Fourth Daughter a thousand years ago—more fertile fields, the production of greater amounts of food for needy folk.

While one thinks of farming as men's work, surely it is the deep concern of China's women-folk. In many parts of China it is usual for women to work in fields also, and many widows have managed efficiently the family fields. Every Chinese farm household is a co-operative affair, and the farmer's wife as well as the farmer will be interested in practical help for their

common responsibility. The family pig, goat and chickens are the housewife's special responsibility.

My memories of childhood journeys across the Pacific are of "personally conducted tours" for cows, goats and chickens. The major tragedy of those years was the death of the big Holsteins that were to permanently increase the milk supply of our plain by crossing with native "red" cows whose scanty milk has a Jersey's richness. A desperate milkman poisoned the Holsteins—their seemingly limitless supply drowned out his trade and the poor, ignorant man was not far-sighted enough to see that he too might have such cows. But even so there are Holstein descendants to this day here and there on our plain. Almost every Chinese farmhouse has its small goats but they also give little milk. Swiss goats cross-bred with the native stock have produced a sturdier race than the Swiss and increased the milk supply so much needed for Chinese children.

Training centers and experimental stations have been established in Christian universities where all kinds of agricultural experiments are being made. From these the contagion has spread to other institutions. From such experiments comes hope for China's rural reconstruction.

"But what can anyone possibly show these farmers?"

remarked an American impatiently. "Surely no other farmers in the world cultivate more intensively than these Chinese."

In conserving fertility the Chinese farmer certainly has no equal. There are, however, important phases of agriculture with which he is not familiar. Seed selection, improvement of grain and stock by breeding, protection against animal diseases, protection against insect pests or plant diseases, are practically unknown. Instances of what has already been accomplished along these lines indicate further possibilities of assistance.

Think what a demonstration such as this means: "As regards plowing tests, results with wheat were very interesting. Plowing at seven inches with the local plow increased the yield 19% as compared with those plots plowed at a depth of four inches. Plowing at seven inches with the foreign plow increased the yield 38.1%." <sup>10</sup>

"Ten thousand years of greenness" the Chinese farmers in the arid famine region of the great Northwest have named the drought-resisting sorghum that a Christian experimental station has found for them.

Out in West China, reports make the West China Union University sound like a friendly neighborhood garden where every one gets infected with the desire to raise luscious grapes, apples, plums, and pears, from American grafts. A Chinese general has, in collabora-

tion with the agricultural expert of the university, bought many acres on the sloping hillsides and turned them into a garden spot—an apple orchard which “should be a nursery from which will develop great orchards all over the province. The enthusiastic general has also been experimenting with Mr. Dickinson in animal husbandry.” One wishes that more Chinese generals might beat their swords into plowshares.

In ancient Chinese tradition the raising of silk worms and the art of weaving their golden airy threads into loveliness was the discovery of a Chinese empress of long ago. A little silk cocoon was discovered the other day in ancient Neolithic excavations, that date back four thousand years. For centuries the silk of China surpassed all others for beauty, but she has lost the old supremacy because of inferior silk from diseased worms. Chinese women are deeply interested in the sericulture experiments of the agricultural experiment centers, where disease-free eggs are being supplied. The government is taking special interest in sericulture schools. Thus do industry and agriculture unite to give back to China some of her lost loveliness, and bring “happy occupation” to many of China’s daughters.

The lack of capital is one of the primary difficulties in any program of improvement for poverty-hounded farmers. With so little or no margin of profit, a hand to

mouth struggle, to invest in fertilizer or implements means borrowing at 18% to 30% interest. Any emergency such as death or a wedding means years of debt.

The Christian Conference on People's Livelihood was happy to report, "In North China eight hundred rural cooperative societies are successfully operating with funds from the China International Famine Relief Commission though confined as yet to rural credit stores. Rural church leadership has helped to provide a firm basis for these societies, and the experiment is contributing greatly to people concerned, pointing a way to the solution of seemingly insuperable problems."<sup>11</sup>

Cooperating with the government, patriotic Chinese, and philanthropic agencies, the Christian forces may exemplify love of Christ in China's social and material redemption. In such Christlike ways is the preaching of the Good News validated.

Surely the Master walks among those fields of miraculous verdure and orchards laden with fruitfulness, incarnated in his followers who bear the burdens of others. "Ten Thousand Years of Greenness," the farmer-folk say in wonder. "Gift of Heaven!"

"The touch of His hand is the breath of the Spring."

### SPIRITUAL TRANSFORMATION THE FOUNDATION FOR SOCIAL RECONSTRUCTION

In any Christian undertaking for social welfare, there is ever the pitfall of secularism. Some notable rural and social undertakings by Christians make no effort to consciously develop a Christian basis for character. This is true in America as well as in China. But in neglecting the social effects of Christ-transformed lives, Christians lose their greatest asset.

A Chinese writer in a Shanghai weekly, speaking of the Love of Christ as the only power which can enable the Nationalist Party to fulfill its dreams, says: "Christianity converts human hearts and gives new life. The spiritual revolution which is the foundation and key to success of political or social revolutions is urgently wanted now in China."

"No matter how much material progress China makes, unless there is contact with the 'Source of life' that progress will not meet the need of the Chinese people,"<sup>12</sup> states Dr. Han of Tungshien.

Communism has become a religion for many of China's youth. Many of them have laid down their lives with martyr exaltation. Is not Christ's Kingdom of love as compelling a dream?

For us in America as in China, come Sherwood Eddy's words: "China's deepest need today"—and not hers alone—"seems to be a moral and spiritual awak-



ening like the religious reformation which stirred Europe in the sixteenth century.

"There remain two systems which have had power to renew or revolutionize the life of a nation—the dictatorship and compulsion of dogmatic, atheistic communism and the moral suasion and constructive evolution of vital Christianity."<sup>13</sup>

Can we make of present day Christianity a great absorbing adventure and challenge to moral achievement that will grip youth as communism has? Can we make Christ's Kingdom a force for social reconstruction that will bid for dreaming youth as communism has?

"Yes!" comes the clear, ringing answer from some of China's radiant, adventurous daughters, who are adding the gift of their own fragrant lives to the living waters for China's redemption.

There is a lovely Chinese legend village folk have told me. Epidendrums bloom on a high mountain at the secret source of never-failing springs. The stream bringing life to the village folk at the mountain's foot was fragrant forever after from the loveliness at its source.

So the fragrant lives of China's Lady Fourth Daughters make sweet the living water that feeds the fertile fields, because they have found at its source the Perfect One.



## CHAPTER IV

### Redeeming the Salt Marshes of Disease and Ignorance

A step at a time with help—  
The half hidden purple peak—  
Why is it so high—so far?

—From *Spring Water*, by Hsieh Ping Hsin.

#### THE SALT MARSH OF DISEASE

##### *The Medicine Shop Where Love Is Dispensed*

IT was the dreary end of a cold wet day. We were nearing the large market town where I was to spend the night. Out of gray mist loomed a grim little procession, soldiers with rifles leading a prisoner, a poor cowering creature, with arms tied behind his back. It was the final touch of tragedy to a day haunted by the trouble I had left behind me in the capital—political turnover, bloodshed. The woes of the great land of my home and my heart, and her patient enduring common folk, lay heavy as the fog on my spirit. Warfare, shot and shell! What have they not meant, East, and West, to our generation!

Drenched and weary, I dreaded the thought of the little upper-story room in the church, which in that town was remote from the comforting nearness of the

parsonage family. The coolies set my chair down in front of the church.

"Ai, here she is!" called eager voices, and two Chinese girls descended upon me with their warm welcome, held an umbrella over me, and helped me from the chair. "Ai, she's wet," they humored me. "We thought it might be today you'd come through and we've watched all day. You are to stay in our little house."

They were two young Chinese nurses trained in a Christian hospital, who had started a little dispensary of their own in this big market town, the only two people in 30,000 who know anything of modern medicine. They rented a tiny Chinese shop next to the church, cleaned and whitewashed it. They dispense medicine, help mothers in childbirth, care for simple ailments, send the very sick if possible to the hospital, a day's journey distant.

Dry, warmed with hot tea, and cheered about everything, including China, I wandered into the kitchen. A lovelier sight I never saw, there in the golden glow of the lamp. One of them held a dimpled baby girl on her lap and the other knelt to feed her. The baby gurgled at first one and then the other.

"She was sick-to-death, this baby," they explained. "We brought her here to care for her the better. Now we can't bear to part with her. Her mother says since

we loved her back to life, we can have joy of her a while."

A girl ran in breathless. "Small brother has convulsions. Grandmother will do nothing but throw eggs over the roof to entice the evil spirit away. But Mother invites you to come quickly."

One nurse hurried out. Before very long came another child. "Eldest sister-in-law wants you."

"Is she worse?" asked my friend.

"No," the child shook her head.

"Does she want more medicine?"

"No, she wants *you*," the child insisted.

"I'll take the baby," I said.

So I held the baby who snuggled down sleepily, being accustomed to loving, while I thought about these two. "She wants you," they had said to her. Not medicine, but herself—the love, the Christ they saw in her.

There are many medicine shops in that big market town, selling herbs the Chinese doctors have been using two thousand years, as well as remedies such as tigers' bones, dried spiders, bats' wings, etc. We may laugh at some of these, which obviously have no value beyond the psychological effect they may produce in the patient, but some of the old remedies are effective. Our English doctor has the greatest respect for Chinese remedies. He addressed the Royal Medical Society in London on results of the use of kaolin for cholera,

learned from the native school of medicine. Almost every Chinese scholar studied the old medical books and if he failed to secure civil office eked out his slim teacher's livelihood by prescribing ancient remedies. One American doctor says that much of China's medical knowledge of 2000 years ago has been lost because of the effort to keep as family secrets the most efficacious remedies—that inescapable law of losing what one keeps.

What faith Chinese folk have in these native herb medicines! They are much more conservative and suspicious in the matter of Western medicine than of Western religion, hard as that may be to believe. Even Christians of education and long standing will try Chinese herb-doctors before they go to the hospital as a last resort. It is the surgeon's knife and nurses' care which usually work the miracles in these last-resort cases.

With all the conservatism and faith in their own Chinese remedies, this one little "West-country" medicine shop was the best patronized in town because along with the medicine and health education, love was dispensed. It is that which, inseparable from modern skill, has made the Beloved Physicians of Chinese cities where Christian hospitals are to be found. It is persuasive love which gives force to the quiet daily teaching about cleanliness and sanitation and care of



babies. It is that love, the deep caring, the Christ that lives and touches human need, that will redeem this salt marsh of disease. It is more than medicine or even food which sick and needy folk want. "She wants you," they said to my little Chinese nurse—the healing of love.

That is the Christian contribution to China's present ambitious program for physical betterment. Skill, competence, efficiency, precision, these the Christian physicians and nurses consider indispensable, but they have more—the Christ who lives and breathes through his disciples, Love's incarnation!

### *Conquering Disease*

One can scarcely picture the salt tide of disease that China's brave leaders are attempting to stem. The task is staggering in magnitude. Except for a few large cities, modern sanitation is practically unknown to the average Chinese. Epidemics of cholera, smallpox, plague, are frequent. Isolation of contagious diseases is almost undreamed of. Malaria, syphilis, tuberculosis, intestinal parasites and disorders, are prevalent. The average Chinese knows almost nothing about germs or the methods by which diseases are spread or may be prevented.

Lack of sunlight and fresh air in homes; shelter of hogs, cattle, poultry in the same building with human

beings; poor drainage and lack of sanitary facilities, make the average Chinese home unhealthy. The storing of all human excreta for use as fertilizer breeds flies, contaminates water supplies, and facilitates the spread of disease.

Ignorance and superstition foster disease. It is fear of evil spirits that leads to crooked, easily clogged drains. Since evil spirits cause disease there is no connection in their minds between filth and lack of sanitation and sickness.

With such conditions to face, there is in China but one trained physician for about 300,000 people, whereas in the United States there is one to every 650 inhabitants. Is it any wonder, then, that compared with England or America there is an excess of six million deaths every year, and an annual excess of twenty million cases of severe illness? This needless toll, this preventable illness, says a Chinese authority, "represents untold suffering and misery . . . beside which all the famines and floods from which the country may have suffered in the past fifty years pale into insignificance."

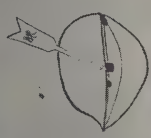
To remedy the situation, the great mass of people must be instructed in the very rudiments of sanitation and prevention of disease. Thousands of hospitals must be organized, and hundreds of thousands of physicians and nurses must be trained. With the great masses illiterate and schools so few, how can this be



眼病不治  
變瞎的  
結果  
成了個  
瞎子



嬰兒因為  
受了風寒  
不良習慣



眼炎腫

馬六甲的不見遺傳  
眼病不治  
痛治眼病



於燈下讀書  
眼疾  
目赤



done? Methods must be devised for the control of sewage. Night soil is the greatest source of fertilizer available to the Chinese, and its use is one of the main reasons for the preservation of the fertility of the soil throughout these many centuries. The people need to learn how human excreta may be stored and treated so that it is no menace to health and yet may be inexpensively available for use on every farm and garden and in every orchard.

These problems are stupendous. Their solution involves the education and the changing of the habits of a whole nation of four hundred and seventy-nine millions. Obviously they are not problems that can be solved in a few years or even in one or two generations. There is, however, distinct hope in the increasing numbers of individuals, institutions, and organizations seeking a solution.

### *The Government Health Program*

In spite of the recent political chaos accompanying China's reconstruction, the Nationalist government has had a constructive program looking toward healthier conditions of living. This was inaugurated under a Ministry of Health (now a Bureau of Health), in November, 1928.

Many of the workers upon whom the government depends for the success of its program, are Christians.

It was a Christian nurse, Miss Shih, who "was given the signal honor of being the first woman appointed to an official position in the Nationalist government." The Government Health Bureau appealed to the secretary of the Christian Nurses Association to organize the Department of Nursing Affairs. "The association moved their whole office from Peiping to Nanking and are giving half their time to the government and half to the Christian Nurses Association." Miss Shih has charge of the certificating of all nurses, and supervises the education of nurses for all China. "There she has upheld the standards for which the Nurses Association has fought, refusing in the face of heavy pressure to shorten the course or lower educational standards."

"The first training school of midwifery with its attached hospital has been established in Peiping under the supervision of a trained personnel which was allocated from the Health Demonstration Center of the Peiping Union Medical College." Thus a Christian institution shares its trained Christian personnel.

Dr. Marian Yang is in charge of this school of midwifery. Her Alma Mater, Yenching University, which cooperates in pre-medical with Peiping Union Medical College, writes of her: "Our great pride is Dr. Yang who has won golden opinions from her superiors who made courses at Johns Hopkins possible for



her and a trip through European countries to study different systems of public health before she returned to Peiping to be associated with the Government Public Health Bureau."

The splendid new National Hospital in Nanking has a Christian superintendent of nurses, trained in a Christian school for nurses, with two years of post-graduate work in Columbia. "The nursing staff are practically all trained in Christian institutions, the majority of them professing Christians."

The work of such outstanding leaders represents not only their own personal service and sacrifice, but in many cases involves unselfishness and consecration on the part of their relatives and families.

Among the fertile fields of My Lady Fourth Daughter's giving, a Bible woman waited long years for a girl whom she loves as her own daughter, to return from far Peiping where she had taken her medical training. Following her course, her unusual ability brought her an appointment in her own school, that splendid Christian institution, Peiping Union Medical College. The girl had first come to her foster parents as a "little daughter-in-law" who when she grew up would be the wife of their son. After she was bought, they became Christians, and so little "Precious Heaven" was sent to the girls' school. With the years she grew dearer to the foster father and mother.

To the girl there came dreams which did not include the youth she was expected to marry, something unthinkable to most little "daughters-in-law." But when she told her foster parents, they kept on loving her and encouraged her in her bigger dreams. They arranged another wife for their son.

The girl completed her college and medical school courses. Then it was that Mother Huang, a widow now, began to have a dream also. In the crowded port city of our fertile populous plain stands a mission hospital that has been closed for years. In all that plain of half a million folk there was no woman doctor. Her doctor-daughter should come and open its doors once more to the sick and needy. The missionary there also thought it a wonderful dream. Chinese women doctors were so few, and young Dr. Huang was both gifted and Christ-filled.

But one day just a few months ago, a letter came to the missionary from the director of the medical college:

"I am writing you with regard to Dr. Huang who is now serving in the department of surgery of this institution. We understand her mother is urging her to return to her native place to reopen the mission hospital there.

"Dr. Huang has become interested in the program that is being undertaken by the government in mater-

nity and child health, and in view of the importance of this work, our department of surgery is prepared to release Dr. Huang before the expiration of her appointment if she wishes to join the staff of the First National Midwifery School. . . .

"I am taking the liberty of writing you in the hope that if you concur in the larger issues involved you may be willing to advise Dr. Huang's mother accordingly. China is passing through a very critical period in its history. If the present constructive proposals of Nanking can be carried out, I believe all of us who are interested in China's welfare will see the country emerge from the chaos of the past twenty years and take its place in the society of nations. If the present efforts fail, we may experience even worse conditions than have recently obtained. The chief factor in success will be the ability of Nanking to find men and women who are competent, and possess the spirit of service. There are as yet insignificantly few of such persons as Dr. Huang appears to be. In the midwifery movement, Dr. Huang would be working under Dr. Marian Yang, one of the most devoted, competent, and energetic leaders of modern China."

Do I need to tell you the answer the wires carried to far Peiping? Only another mother can understand what the reply "Consent," cost Mother Huang. In that answer she shares in that redemptive, healing stream

that brings new life and hope to the heavy laden. Just as Christ's coming to a Chinese family released and moulded this gifted young woman for China's need, so it has transformed for them both a narrow family loyalty into one as large as humanity itself.

Many such outstanding workers represent homes and relatives where patriotism counts no personal sacrifice too great, and where Love is life-bringing to others.

#### *National Child Welfare Association*

The government not only secures cooperation in its program from Christian experts and institutions in welfare work, but has been showing itself willing to cooperate with patriotic Christian leaders who have similar dreams. An illustration of such cooperation can be found in the National Child Welfare Association.

While many well-known Chinese, high in official circles, both Christians and non-Christians, are members of the executive board in the National Child Welfare Association, it is a radiant mother-faced Chinese woman, a Christian, who is one of its dynamic forces. Her husband is known through writings and speeches in America, but Mrs. Kuo has an international reputation in her own right as a social worker. A friend writes of her:

"She has been quietly working here in getting a National Child Welfare work started. She has succeeded in getting the sympathetic support of the government though as yet that support consists mostly in sympathy and good promises. Yet Mrs. Kuo has every reason to believe that they will give her a good plant at Nanking. They have two centers here and a number of centers in other parts of China. They take in orphans. They conduct welfare centers with educational work on those lines as well. At their orphanages the children have to be signed over to them and they seek to place them in good Christian homes. Mrs. Kuo is not only a powerful worker but is a deeply spiritual woman." According to their report, 14,000 sick children have been given medical aid in two Child Welfare clinics in Shanghai. The nurses attached to these clinics made 1500 home visits.

The aims of the Child Welfare Association are broader than child health and care for homeless children. "The main features of its constructive program are:—(1) Child protection; the safeguarding of the legal rights of children. (2) Child welfare; care of dependent children. (3) Child health. (4) Child study; a better understanding of the problems of Chinese children and the preparation of aids for parents and juvenile philanthropists. (5) Social education; the arousing of national sentiment for the preservation of the rights of the child.

" . . . Increased interest in the needs of children has been aroused among judicial and police authorities in Shanghai and plans are under way for a juvenile court there. Attention has been drawn to the fact that child slavery is punishable by law. A legal committee is drafting child protection legislation and a declaration of the rights of the child, both of which will ultimately be submitted to the national government. . . . It is recognized, too, that as the industrialization of China proceeds, new schemes of child exploitation will appear—all needing to be guarded against."<sup>1</sup>

One of the most picturesque of Chinese festivals is the "Feast of Lanterns." A modern use of an ancient festivity was made by this association when they held a Lantern Parade recently to demonstrate Child Welfare, and to inform and arouse the public, adding color and glow to Shanghai's colorful streets.

In this organization one finds Chinese leadership mobilizing all the Christian forces, organizations and institutions which are doing child welfare work, coordinating them for service to all. Surely in such socially constructive work, Christian unity is growing and denominational lines are being obscured. Here, too, Christian women may join in fellowship of sharing with other public-spirited Chinese women in a common task and dream of service.







Babies for the clinic at Water-of-Life Hospital, Kin Kiang

*Canton Municipal Child Welfare*

An illustration of what one municipal government is trying to do in child welfare may be found in Canton. The following extracts are taken from the report of a visit to this work by a Chinese teacher in Sun Yat Sen College. It is a vivid picture of the appalling needs that any city in China faces.'

"It happened the other day at the 'Nurture Infants Hall' in Canton. I had dropped in just as thirty poor women were there to have as many babies inspected, and to get two weeks' pay. The babies are farmed out to them to nurse for an equivalent of \$1.25 per month.

"The scene was a cheerful, lively one. One end of the pole which supported the Chinese balances was held up by a smiling, athletic, white-capped nurse, while a woman servant held the other end. The little girls were put one by one into a big basket on one end of the balances, while a nurse adjusted the scales and entered the two-weeks' gain in weight in her records. One could see as he watched that poorly clad, prematurely aged group of women holding the girls of their assignment in their arms, that many of them loved the babies in addition to the pittance they were receiving. For, seeing my pleasure at the attention paid to me by one child, they vied with one another in bringing their charges into my line of vision.

"Throughout history it has been counted a matter

of course for Chinese parents who do not want their babies, or who feel too poor to rear them, to sell or give them to some one else. And as long as tens of thousands of women have to carry hods and pull heavy carts, or work twelve hours a day at looms and spindles, there will be plenty of lawfully born babies without a mother's love and care. . . .

"A varied work is carried on here. It is a hospital for sick infants, children over a year old being taken care of elsewhere, and scores of babies are healed. But the larger and more expensive work is that of caring for unwanted babies. . . .

"Drop in any forenoon and watch them come. Here is a decrepit old man, or a maid servant, or a miserably clad old woman, bearing a tiny, perhaps half-dead baby from an hour to three months old, waiting its turn to be registered. The bearer is apt to be, not a relative, but some poor person who has been given a few dimes to bring the baby in and talk little. Most of the babies come from in and near Canton, though one day a coolie came from the railway station carrying two bushel baskets of them, the contribution of a city forty miles away. . . . A staff of workers examine and bathe the baby, and put it into one of the fifty little beds.

"A large percentage of the babies die the first day, in many cases of tetanus caused by improper midwifery. . . .

"But the picture is not all dark. Go and see the methodical, careful way in which each poor little girl is watched and bathed and fed, held in arms while she gets her 'lactogen.' One could not be a woman and not have her heart warmed by contact with these pitiful little sisters. . . .

"The institution has had a haphazard history since it was taken in control by the municipality, with frequent changes of location, doctors and nurses. It is housed in an old temple, a high, one-story, unceiled building, with floor of great square bricks, rather good of its kind but not an ideal hospital (swarms with rats and mosquitoes; has neither screens nor tight walls). Up until last summer the mortality was so great that no overcrowding problem pressed. Since last September, when a Christian doctor and two trained nurses took charge, the old temple has become crowded to the limit, with two babies in many of the cribs. What will be done with the overflow in the future is now being debated. Giving the girls away without following them up carefully and seeing that they are properly treated . . . would be criminal. And institutional life is expensive and unsatisfactory. The Canton municipal employees who are trying to make the best of things in the face of low social ideals and dire poverty merit our sympathy and cooperation. The authorities here have found out, as is the case in scores of government institutions in

China, that the mission-trained Christian employees are the ones from whom they get the most for their money. And it is not on record, by the way, that an unwanted girl baby ever came from a Christian family, be it rich or poor."

### *Christian Pioneers in Health*

How does it happen that it is so largely Chinese Christian doctors and nurses who are carrying forward the public health programs? The answer is that in this phase of China's reconstruction the Church has long been a pioneer.

From the beginning of Christian work in China there have been doctors and hospitals and nurses sending out their streams of healing and life for body as well as spirit. The first Chinese men and women to receive medical training were Christians. In Christian hospitals and medical schools these fine, trained Chinese men and women have been working with their missionary colleagues not only in the field of healing but also in the more potent field of prevention, health education, campaigns against epidemic diseases, hygiene, sanitation, and child welfare.

### *Professional Skill Plus*

It is here in the Christian hospitals that you see that "plus" of faith and devotion which Christ adds to



skilled hands and a clear brain. "Thy faith hath made thee whole." The Great Physician understood the indissoluble unity of body and spirit, the healing therapy of rest-of-heart.

An American nurse describes the winsome, skillful Chinese woman doctor with whom she has worked for ten years. "As physician she was greatly beloved by the patients, giving her best to each one. She was especially successful in diseases of children. Many a time I've known her to go to the bedside of a sick child at least once an hour during the night.

"As a surgeon she was very skillful, but one line of work that is very dear to her heart is the obstetrical. Mortality of both babies and mothers used to be very heavy in C\_\_\_\_\_, at least 50% of the babies born died of tetanus during the first ten days. Dr. Ch'en soon had a wonderful reputation for saving mothers and babies. That reputation is shared by our graduate midwives, whom Dr. Ch'en carefully trained in midwifery, always inspiring them to forget self in service of others.

The secret of her influence with patients and nurses? "She always prayed for her patients, and no matter how busy her days and nights, there was always the early morning quiet time for prayer and Bible study. She always led hospital chapel once a week, and a nurses' class meeting Friday nights—and had inter-

views with nurses when she thought special spiritual help was needed."

Do you see how nurses catch the Christ spirit in such a training school?

Dr. Ch'en left her native province to come to remote Sze-Chuen where she would be separated from her family for a five year term. She was the first Chinese woman doctor and for years was the only one in a province of 70,000,000 people. "On a vacation to her home in South China she was offered a teaching position in a university at \$250 a month, five times her hospital salary. But she wrote, 'I am coming back to West China, for West China's needs are greatest. I am working for God and not for money.' " Of that \$50 a month she has for years been giving seven-tenths for Christian work, most of it for training girls in South China (her own home) for Christian leadership. In such sacrifice and earnestness, Dr. Ch'en is not alone. If time permitted, other instances of equal sacrifice and devotion could be given from the lives of other physicians and nurses.

Dr. Ch'en's experience illustrates a courage and devotion frequently shown by Christian workers. Through difficulties, misunderstanding, persecution, China's Christian doctors and nurses have continued to bring Love's healing stream to bodies bruised and worn, and to spirits heavily laden.

"During 1927 when all foreigners had left, there came a day in March when the students who had been under communistic influence (government school students mostly) started out in the early morning, singing as they went through the streets, 'Down with the Christians.' Their intentions were to tear down the different consulates and all mission property, and to kill all Christians. Some friends sent word of this to Dr. Ch'en and begged her to lock the outer gates of the hospital compound in order to protect herself. Her answer was, 'This is dispensary day and there will be many people who need our help. If we die we will die doing our work.' Then she told the nurses that if any of them desired they might go home for a few days and return when danger was over. Of course, no one went home. By noon many wounded students were being carried into the dispensary. . . . It seemed that the military governor had placed plain-clothes detectives among the students, and just as the students started their work of destruction the detectives started firing. . . . Many, many students died that day, and many women students had their wounds dressed by Dr. Ch'en and the nurses, others were patients in our hospital. . . . One of these government school students said later, 'These nurses have taken care of us as our own mothers and sisters would not have done—we did not know Christianity meant this; if we had known we would never have started out to destroy the Christians.' "

*The Evangelist Shares in Health Education*

In the stupendous task of bringing Christ's message of healing, doctors and nurses are too few to reach all. Church and school, evangelist and lay-folk, men and women, boys and girls, are cooperating in the task. Here is the way one evangelistic worker regards the problem and is seeking its solution:

"We must get at the root of the trouble and teach them to prevent their sorrows. They must be taught the origin of germ diseases, the principles of hygiene, the proper care of mother and child, and the healing power of peace and harmony in the home and in the community. Above all they must be taught how to put this teaching into practice.

"Several years ago we decided to teach the cause of these troubles in connection with our evangelistic work. We sent to the Council of Health Education in Shanghai and secured their three health charts; viz. 1. Child Health Poster, 2. Methods of Infection and Prevention, 3. Health Habit Poster. These were taught thoroughly to our Bible-women teachers, and pupils in the Bible school, constantly keeping in mind the special needs of the community. When they became thoroughly familiar with the pictures in these charts we started on our campaign during evangelistic week. Bible-women, teachers, pupils in the Bible school and some of the pupils in the girls' school took part. Each

couple was given several of these charts with their evangelistic pictures and sent to all the homes in the city to teach the women and children.

"This was but the opening of the campaign. We have continued this teaching day in and day out, year in and year out ever since, steadily enlarging our sphere of influence. It has now spread from our city to near-by villages and on to distant villages; from the schools on to the homes and even the evangelistic tent. Wherever the Gospel is taught these charts with their teaching are also taught. This practical teaching quickly opens the hearts of the mothers for the deeper truths of the Gospel. The homes received the women with their teaching kindly, but we know how hard it is to break old habits, centuries of tradition and mid-wives' superstitions. . . . The progress of these several years has gone beyond our expectation. With the hospital as a practical demonstration, the results are gratifying. We hear of few cases of tetanus now. A surprising number of mothers are now eating better food, and receiving proper treatment. Fly swatters are being bought in abundance. Tooth brushes are now being freely used. Kitchens are even being screened. A bathhouse has been opened and is being freely used by the men."<sup>2</sup>

The fruitful results of such campaigns make the Chinese Church feel that in the great adventure of the

Five-Year Forward Movement the service of Health Education has a real part.

"Administered communion and vaccinated." In a little missionary news sheet I found this item again and again in the diary of an ordained pastor's itinerary from one church community to another. Divine communion and vaccination! Do you think that combination strange? Does not the Master bless serum as well as bread and wine—symbol of the "greater works than these" that we shall do in his name? Does He not reveal his presence in the one as much as in the other? That Christ-love and faith and joy is injected along with serum—that, it seems to me, is and must be the Christian's unique contribution to any campaign or program for social welfare. Divine communion, and vaccination! Yes, these belong together.

### THE SALT MARSH OF IGNORANCE

#### *Conquering Illiteracy*

The Minister of Education called a National Education Conference in April, 1930, to face the staggering problems of education confronting their country. The task is two-fold. There are the children to train for future leadership. That of itself is an appalling task. Forty million children without means for education! But what of the democracy that is part of the Nationalist program here and now? How can people share in-



telligently in a democracy unless they are able to read and to study the local or national issues? Political tutelage means that it is with the adults of today that one must begin training for citizenship, for the people of China, only one or two of every ten, can read and write. "The illiterate people are about 80% of the total population," runs the Chinese report.

One really cannot conceive the task. At least three times the total population of the United States to be taught to read and write! Do you wonder that officials ask the cooperation of all China's patriots in solving this problem?

### *An Aristocracy of Learning*

No land has ever revered education and its scholars as China has through the centuries. China's aristocracy has always been one of education and culture. While the basis for achieving an education was a democratic one, in that any village lad might study to become a scholar, this educated class was the ruling class that guarded well its power and prestige. It may seem strange, then, that there is so large a degree of illiteracy. The answer lies partially in the fact that to become a scholar has been a life-time pursuit. The written language has no alphabet, each symbol representing one word. Not only is it a task to master these thousands of characters, but they represent language not as

it is spoken, but in a classical form that is exceedingly compressed and governed by ancient forms. In many parts of China the vernacular word for a character is quite different from the classical word, so that a child in learning a character learns first to memorize the classical words, not the form he uses in daily speech. I met a school boy from an old-fashioned school taught by an ancient scholar, where the children "are shut up" as their elders say, from dawn until dusk. He had a large pile of yellowed Classics. Five Classics had he studied, he told me. He could memorize them all, "but not yet could he translate them," and the child had been studying five years.

Only by years of memory work can a scholar master the classical forms and phrases whereby his skill as an essayist is revealed. Naturally when scholarship is a life-work in itself, the farmer, artisan, tradesman, cannot afford the years of unceasing labor.

### *Christian Pioneering*

In attacking this problem of illiteracy, as in the ministry of health, the Christian movement has been, from the first, a pioneer, and has both directly and indirectly contributed to the vision and energy of China's present-day leaders in their plans for a literate China.

When Sharers from across the sea came to China's shores with their Jesus-message, they worked with Chi-

nese scholars to put their Holy Classic into China's ancient Wen-li, or classical language. They discovered also that there was a vernacular, using the same hieroglyphic, but following the spoken language. In this were written fiction and ballads, loved of story-tellers and read by schoolboys. Because it was easy, scholars despised it, even though they might in secret shamefacedly divert themselves by such low-brow literature. This vernacular character the Christian teachers used as the medium for another version of the Scripture. Despised by the proud scholar-folk as were all books in the vernacular, these Holy Books had a wide circulation for they were in character that even a tradesman could read who had stopped studying after a few years of village school.

Does this not remind you of what happened to England and her literature when Wycliffe's Bible was circulated among the English country folk? And Tyn-dale's translation that grew from his desire to "cause a boy that driveth the plough to know more of Scriptures than a divine recounted for a learned man?"

"The Professor," says Lady Hosie, "in one of his outbursts of generous admission to those he half considers his foes, asserted that the dissemination of the Bible, which is written in the 'vulgar tongue' has accomplished more than anything else to help China out of illiteracy as it did in England." This is praise indeed,

for the Professor is the leader of China's Renaissance Movement, which accepts as its medium the vernacular, or Bai-hua, used by China's despised story-writers and then by Christians. Through the battle which Hu-shih and his ardent young followers fought for this simplified written language, has emerged a vigorous modern literature, both prose and poetry, that is springing once more clear and pure from China's soil, the sturdy speech of common folk. Somewhere he has made the statement that "the best example he could quote of what he means by a national language is the revised union translation of St. Matthew's Gospel."

Christian pioneers found that even this vernacular was too difficult for the average illiterate adult. Various parts of China developed different simplified phonetic systems, for their adult constituency, while they used the classical characters in the schools where children were taught. Such systems have been in use for many years in South China. Wherever classes and institutes have gathered, the teaching of the character or phonetic has been a part of the program as a means of growth in the Jesus-way. The results were that grown men and women have learned to read their Bibles and other Christian literature in a few weeks' time, revealing the inherent intelligence and mental vigor of these village folk, who though illiterate have a great deal of practical knowledge, wit and good sense.

*The Five-Year Movement and Literacy*

In spite of its pioneering experiments and constant effort in producing a literate group, the Church itself still has the problem of illiteracy within its own membership. In some parts of China illiteracy within the Church is estimated as 60% for the women and 40% for the men. The Christian Chinese group feels its task keenly. Under the impetus of their Five Year Movement they have received a new dedication to the task of teaching all members to read and write. Literacy is a means for religious education, an approach to the problems of Christianizing the family, an evangelistic means for bringing Christ to individuals and groups, a means toward a more abundant life. As it is healing "plus" that the Christian brings to souls and bodies so it is literacy "plus." The redemptive life of Christ flows through the channel of literacy we have cut for it, to really bring true joy to life and richer meaning to the new things learned.

It is, however, more than a means toward a spiritual end. It is a method for the expression of true patriotism, for literacy is a vital step in the rebuilding of the nation. As an avenue for the expression of both their religious interest and their patriotic fervor, Mass Education "has enlisted the willing service of hundreds of young and patriotic Christians and revived their interest in the Church," writes a leader in the movement.

He further reports, "In rural churches in North China and surrounding the one station of Pao-tingfu, the grand total of those entering classes for illiterates for six years has reached 30,000 and the number of graduates nearly 7000. During this period church membership increased 70%." Three thousand women have been enrolled in classes in three districts in another area of North China, and all the women who joined the Church this past year have studied in such classes.

The work in the Thousand Character has been up till recently largely secular, but there are now being prepared Christian devotional books and religious educational material in these simple vocabularies.

For women especially the ability to read and write combined with that "plus" of his touch, releases them from their sense of inferiority and bondage, from the deadening inertia of fatalism. This effect is described by a missionary in reporting the work of "group classes for women and girls over twelve years of age, using as texts the Mass Education 1000 Character Books for Farmers," meeting two hours a day for four months:

"These two days last week, as we were entertained in home after home, there was a quietness, as well as a sense of freedom that was unknown a year ago. We were sitting cross-legged around the little low table



on a k'ang in a non-Christian home ready for the noon meal, when one daughter who had been at this leaders' training course said 'O let's sing that grace we used to sing together at Tung Kuan.' And all the family joined in, freely and reverently, and in the home where we stayed all night there was the same difference. I wish I might tell you what it all means. They themselves say that now they are individuals with an outlook on life that reaches beyond their courtyard walls, while a year ago they were nothing more than animals hitched to a corn grinder, going round and round."

Because many women "could not leave the duties of their homes for more than a month," writes one of the workers in the North, "we follow the plan of having one month's station class in each of eleven centers on our district. I have had in the same class a grandmother, her daughter-in-law and the grand-daughter! Of course the grand-daughter made the best grade but grandmother learned 250 characters in a month, she could tell a dozen Scripture portions by memory, write fifty characters on her slate, give talks on twenty different topics of personal hygiene by looking at the pretty colored charts as she talked, and best of all she could ask the blessing before each meal and lead in prayer. She has learned to do all these things in one month just like the rest of the women."

The significance of an educated womanhood for the

task of the Church is easy to understand. One incident suggests many possibilities.

"Have you noticed how many of our leading Chinese workers have come from Cassia Field?" one Christian worker remarked to another.

"Do you know the reason?" answered the pioneer. "The first Chinese pastor at Cassia Field was an old man, hoary enough so that it was perfectly proper for him to teach the women-folk of that little early Christian group. They learned to read. It is the sons and daughters of those intellectually as well as spiritually awakened mothers who are our strong Christian workers."

Two grand-daughters of Cassia Field today are teaching in their Alma Mater, a Christian women's college, after post-graduate work in America.

### *The Next Step in Literacy*

One of the methods used in the literacy movement is the preparation of books and other literature with not more than 1000 of the most frequently used characters.

The inadequacy of this Thousand Character program is self-evident. Two hundred and fifty characters for grandmother or grand-daughter in one month do not make her literate. Nor can she even read the specially prepared Thousand Character material. By the

time the next year comes, if she has not used her 250 characters, she will have forgotten them. Even a four months' course, only opens up specially prepared easy-word material. Even when the thousand characters have been mastered, there is no key here to the Bible itself, or to China's own cultural heritage in its great literature. It does not open up a means of enriching vocabulary through newspapers and textbooks of increasing difficulty. To master more than the thousand characters it is necessary to continue study. One hopes of course that young people at least will continue. Comparatively few adults, however, do this. Some other method must be found for simplifying the learning of the written language. Dr. Herman Liu reporting the afore-mentioned National Educational Conference says, "One of the most unique and far-reaching actions was the adoption of phonetic script, as an auxiliary medium. A rule was made that officials and educators should learn the signs at once and teach them to others. All literature for the masses is to be printed in Chinese characters and also in the phonetic script."<sup>3</sup>

Naturally with the stress now being placed on methods, materials and organization for Thousand Character Mass Education, it will take time to change to a phonetic. The government believes, however, that a phonetic system is the next and ultimate step toward

attaining literacy for China. With all educated China, and a united Chinese Christian movement thinking literacy for worker and farmer, and attacking the problem, a solution is ultimately possible.

To be satisfactory such a system must be based on their own hieroglyphic, which will not appear alien to Chinese eyes. Through it all China's literature, ancient and modern, can be brought to China's common folk. Textbooks and newspapers in adult language can stimulate knowledge and widen horizons. A phonetic system presents a method of self-study for the ambitious and studious, such as Japan has with her auxiliary phonetic signs. It may take years of study and experiment to evolve. Only a deep, wide knowledge of the old classical heritage as well as modern scholarship can achieve it. But what a challenging adventure for China's best and finest young scholars! The Church already has pioneered in phonetic experiments and has experience to guide in further experiment. Will the Christian Chinese scholars continue to pioneer?

### *Literature*

Through the ever-increasing channels of literacy, what streams are flowing? Go to the modern Chinese bookshops in Shanghai, and there are rainbow arrays of books, books, books! Over 200 magazines are pub-

lished in China, and great numbers of books. Is there life in this stream of literature? From what sources does it flow?

There is the "New Tide," the renaissance of which we have spoken, where the vernacular of everyday speech used first for Christian literature, came through the leaders of the renaissance to be the medium of expression for the young educated class. Here is real life that has awakened young genius and given a new vigor for expression in fresh untrammelled forms of prose and poetry. Many fine translations from Western sources have been made also, science, education, philosophy and social theory. Books on birth control are the best sellers in several large cities.

Nationalism has learned the effective use of this form of propaganda and a deluge of political publications has come from an absorbing interest in politics. The anti-Christian agitation furthered by communism's fight against all religion has left its high water mark on the attitude of many of the younger generation toward religion and Christianity. There is the deep influence of communistic propaganda, in which literature has been used so effectively as a means of impregnating its doctrines into the impressionable mind, especially of youth. Most of this literature is not displayed in broad daylight and in rainbow bookshops. A few months ago in the two cities of our fertile fields

the electric lights were cut off and in the darkness ardent young Chinese communists left pamphlets in every shop!

There are tides that trouble China's Christian thinkers. One of them says: "In the hands of unscrupulous writers, sex has made an appeal in literature as it has in other lands, and today the literature market is burdened with a large amount of sex-ridden literature, the products of translation of the trash of the West and the unbridled imagination of the unscrupulous."<sup>4</sup> Should we dream of keeping our best at home when our worst travels so far and fast? "At the Christian Home Conference in Huchow, Miss Li Kuan-fang, the gifted young editor of the *Woman's Messenger* gripped her audience as she revealed the immoral type of much of the literature that is being offered to children and young people today and as she feelingly called for the help of everyone in the conference to meet 'The Literature Needs of the Christian Home.'"<sup>5</sup>

Do you wonder that against so great a stream of the unwholesome, destructive and materialistic, our Christian Chinese cannot but feel that the trickle of Christian literature is inadequate? They are proud of the early traditions that were set by Christian scholars, but feel the tragic inadequacy of today's meeting of the need. "Christian literature once played an important part in the liberation of thought and introduction



of Western ideas into China. This, fair-minded historians will be ready to admit," says one Chinese scholar.<sup>6</sup> We who pride ourselves upon a more modern appreciation of China's Light as revealed by her sages and culture, can be humble before some of those early Chinese scholars from another land. In setting forth the personality and message of their Lord, they also sought to find in China's noble heritage a fitting Old Testament for their New Testament of Love. But the present-day tragic inadequacy in face of need and growing opportunity weighs mightily upon these fine young Chinese leaders. They say that "Christian literature has lost its leadership in the past fifteen years."

"The reading public is growing by leaps and bounds. In spite of civil wars, famine, and adverse conditions, the Mass Education Movement is going on slowly and steadily, and the number of children graduated from the elementary schools and colleges is increasing every year. As soon as the condition of the country improves the reading public will grow so fast that it may startle any shortsighted observer. The hunger for reading demands food. It is a wonderful opportunity for Christian organizations to give to the receptive public reading material which disseminates the high ideals of Christianity."

There is hope of a Christian "New Tide" of im-

aginative, spiritual, life-producing Christian literature for this urgency. Already there are tokens of it. Nothing reveals more truly that Christianity has sent its roots deep into China's soul than the beginnings of expression in creative thinking and writing. It is from our Christian colleges that creative genius is coming.

The Lady Fourth Daughters of the Pen are a radiant, gifted little company. They are on the threshold of the greater things that lie ahead, if we fail them not. With love-touched pens they are sharing in new life and joy to a widening circle. There is Miss Li Kuanfang, who stirred that conference at Huchow by her picture of the need for Christian literature for the home. She is a graduate of Ginling College, and has an M.A. in religious education from Boston University. A personal friend writes, "She is turning out, in connection with the Christian Literature Society, some of the finest literature for the times. She has one book, *From the Seen to the Unseen* which deals with just the questions which she faced as a student, and which confront so many students now-a-days. It is really very fine. She also edits the *Woman's Messenger* which is a monthly for the home. It has become greatly appreciated by large numbers outside the Christian group and has increased this last year in subscriptions by one thousand. It is quite Chinese in viewpoint but at the same time runs some good things from the West. A

*Lantern in Her Hand* is running in it now as it holds a good ideal for Chinese girls too." There is, too, that gay, joyous little children's magazine *Happy Childhood*.

Miss White who pioneered in Christian literature for China's women and girls and whose beloved Chinese "girls" are carrying on her dreams so wonderfully, writes, "Our Christian young women write articles for the magazine dealing with the home; problems connected with changing customs. Mrs. Chu, one of our workers, has been fighting with her pen against the easy divorce evil. Contributions for our magazine from time to time come to us from Chinese women all over China, on the subject of cooking, decorating rooms, new ethics for women, etc., articles on such subjects as 'Should a Christian Woman Marry a non-Christian Man?' 'What Does More Harm, Concubinage or Divorce?' 'Should Women Devote Themselves to Home or Have a Career?' These questions provoke discussions amongst readers who send their opinions to the editor, a Chinese woman." For women there are many books that have been translated from English—devotional, biographical, books on child training and the home, and stories. Among the titles for children there are on the Christian literature lists about sixty, mostly stories translated. The Five Year Movement and Mass Education have been stimulating many new helpful books.

Welfare activities have developed writers. There is one whom they call the Frances Willard of China, Mrs. Herman Liu, who has done valiant work for temperance. "She is editor of the *Temperance Monthly*. She has written a book in Chinese entitled *Happy Homes*, which has been published by the Commercial Press. She is writing another book on the women's movement."

The short story has only recently become a favored form of Chinese literary expression, and since we have put heavy editorial burdens on so many of our gifted young Christian women it will take time to develop original material. Not more than a dozen novels have appeared in the general field. So we must give our Lady Fourth Daughters more time. But already one of Yenching's daughters has won fame in the field of drama and fiction. "Mrs. Jui-T'ang Ling Ch'en began her literary success by a dramatization in modern technique, of a charming Moon-Goddess legend. Dr. Hu Shih, a scholar regarded as the originator of the modern trends in Chinese literature, attended the first performance, and remarked upon the fact that Yenching seemed to produce very gifted women. Miss Ling followed her work in dramatization by experiments in the short story, which have been widely read and admired. When Miss Ling became Mrs. Ch'en she still continued writing, and painting."<sup>7</sup>

Out of a girl's own life experience has come an exquisite book entitled *Thorny Heart* by Lu Yi, her own soul's quest, from a young radical, a passionate patriot, but opposed to all religion. Through the gentle ministry of Catholic nuns in a French hospital in Paris she was wooed to an ardent devotion to Christ as Lord. Such simple, moving revelation will touch more minds and hearts than many volumes of apologetic.

A few years ago I first heard of one of China's outstanding women poets, Hsieh Ping Hsin, whose poetry Chinese scholars told me was the loveliest of the Renaissance. I bought a volume containing her verse. "Icy Heart" was the pen name used. It is interesting now to know that this poet of such charm is a graduate of Yenching College. After graduation she went to Wellesley College for her M.A. She has taught three years in her Alma Mater in the department of Chinese. She is now Mrs. Wu, having married Dr. Wu of the Yenching Department of Sociology. A little volume of her poetry has recently appeared in English entitled *Spring Water*. It is translated by Grace Boynton, teacher, colleague and friend, and one reviewer gives exquisite tribute to the fellowship that two women, East and West, may find in sharing. "This little book is unique in that unlike most translations, and especially those of poetry, it is satisfying. Between its author and translator there exists a bond of the spirit which makes their work one.

The preface analyzes 'the record of Chinese girlhood' which sings in *Spring Water*.

"*Spring Water* will be a delight to all those who are eager to enter into touch with Chinese youth at its best. They will find that behind the storm and stress of the surface of things there is a serene beauty and the joy of the creative spirit."

In ancient China poetry blossomed when her own rich cultural life came in contact with new currents from the outside world. A new life-giving stream is making green once more the fertile fields. Thus may "life more abundant" come through the printed page, food for the hungry, *Spring Water* for those who thirst.

### *Weavers of the Rainbow*

I have told you of the Rainbow bookshops with their colorful array. Our Chinese critic complains that Christian literature has been "poor in appearance," too demure and mouse-colored. We must dress our books up, it seems, put them into rainbows like the rest of the books.

But rainbows must get in between the covers too. While many Confucian scholars have disapproved of Buddhism, they have read Buddhist literature for its amazing beauty.

"I have not seen the man," said Confucius, "who



loves virtue as he loves beauty." So must virtue come clothed with beauty.

"Tell me some more, tales of mine own people," said an educated Chinese woman to her English friend.

"She wanted to know why there were no stories in Chinese books like these. 'But what about this new Bai-hua, the language of the people put into writing?' I objected.

"'Oh yes,' she said impatiently, 'Essays, but what housewife reads essays? There are a few stories set as exercises in it, but what we want is something we women can read and warm our hearts by, and spend leisure hours over, and rub our brains against. We have nothing to do but sew and talk and then talk and sew. No wonder we almost forget to read after a while.'

"'We have some of your books. But they are about life outside of China, about foreign men and women. We would like stories of our own people, of today, and stories that could be true. Have we no heroes of our own today?' "8

Yes, and heroines, also, there among your heroic common folk, where so much of China's greatness and beauty lies! And so my Lady Fourth Daughters, as you go among them, to teach them, they will teach you the lovely colors of their everyday speech and the indomitable courage of their lives! Weave them into tales of your own people. As Po Chu-i, your country's best

loved poet, found his well of poetry in the courtyards with village grandmothers, so may you find beauty for your weaving. "Spring-skies, my baby's face," says a village mother, laughing at the quick come and go of his smiles and tears. "Spun-silk rain," says the farmer, using the term for silkworms spinning their gossamers, for the mist-fine rain of a Southern China countryside.

I asked a Chinese artist to illustrate for me the old legend of the stars, of the Weaving Maid, daughter of the Heavenly King, and her cowherd lover. He pictured for me a Chinese girl sitting at her loom, weaving the rainbow. So I think of them, the few gifted Chinese women of the pen, and those others who will come, girls still dreaming in schools and colleges, Weavers of the Rainbow for China's Bright Morrow.

## CHAPTER V

### Training the Sharers

"Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks to enlarge others."

*Confucius.*

#### *The One Who Took Her Place*

SHE was not more than nineteen, this pretty girl —wife of one of our preachers-in-training. She and her husband came from a village far back in the mountains, from a non-Christian family who strongly opposed their son's becoming a Christian preacher. It was two years before they let his young wife come to the station class. In one term of "learning books" and the Jesus-way, she had blossomed into a belated girlhood that she had missed as the "little daughter-in-law" drudge.

Over twenty long miles she had walked to tell me that the Big-people would not let her come to school any more. Her bare feet were covered with mud. The coarse blue coat of her own weaving clung damply to her slim girl's figure. A little puddle dripped beside her from her wet clothes and the big bamboo hat she had worn. She was full of grief and disappointment. They were not sure her young husband could return

to Bible school. Suddenly she put her head down and wept with a soundlessness more moving than sobs.

My front doorbell tinkled and I went to answer it. There stood our jolliest missionary and a dainty, petite, merry-eyed Chinese college girl, the two of them bubbling with mirth. "May-ding is just home for her vacation. Would it be all right if I bring her along when I come to supper this evening?" asked the Other-country one.

"Indeed, yes!" I was delighted, for May-ding is a darling—"flowers of girlhood" these college girls are, so full of color and vim.

"Can't stop now! See you later!" they called joyously as they went on. "May-ding has so many folks to greet."

I turned to go back upstairs to my heartbroken child. And then I remembered! Hers was that very home up in the mountains to which May-ding herself as a small schoolgirl had been sold as payment for a family debt! Her missionary teachers had redeemed her by paying the debt, an act made possible by gifts from American friends.

"Oh, May-ding," I cried in my heart at the thought of her butterfly gayety there in my doorway. "Do you know—can you realize how much you owe to the Heaven-Father's love? That other brave girl upstairs with her tragic eyes, her work-worn hands, her coarse



### A DAILY VACATION BIBLE SCHOOL

This movement has become a vital part of the Christian program for the boys and girls of China





homespun, took your place! My dear, my dear, only a life of sharing your gifts can pay your debt to Him and to her and the others who have not your chance at laughter, cherishing love, and abundant life!"

All that evening as we chatted so gaily and inconsequentially, the back of my mind was shaken by the strange coincidence that had brought these two girls simultaneously under my roof, the laughing college girl at my dinner table, who had been redeemed by love, and the tragic-eyed girl who had taken her place.

### *Sharing the Overflow*

I need not have feared that May-ding would not live up to the traditions of the Lady Fourth Daughters who having received the Abundant Life, pay back so gladly their debt to the less fortunate daughters.

It was two years later when the Nationalists were making their thrilling advance northward, patriotic idealism in their leaders, a very abandon of crusader courage in their young "Dare-to-die" battalions, but with the inevitable by-products of revolution in their wake—propaganda, hate and violence. The foreigners had been called away suddenly by the consul, and for the time girls' schools were closed. May-ding's was a primary school and kindergarten. Every day, parents and her little pupils came to ask when school would reopen.

"What shall I do? We must open! I can't withstand their pleas," she would cry in desperation. "I am full of all these gifts of love and knowledge the Master has granted me—they overflow me! I must share!"

She and her teachers sent a letter to her young American principal, who had to get permission from "higher up." I was with May-ding and her teachers when the telegram came, granting permission to reopen the school. A chance to work, it meant, when they might have had a long holiday! But to them it meant a chance to share.

If you could have seen their joy as they fairly flew in their preparations to open school, you would have known what it means to be "Sharers of the Overflow."

Tumult and turmoil naturally accompany a simultaneous political, social and economic revolution. Throughout such confusion, steady, radiant Lady Fourth Daughters have been quietly going about the task of sharing their overflowing life with China's little ones. Together with other Lady Fourth Daughters, Sharers of Life in church, in family, and community, they have been cutting new channels for the redeeming of China's salt marshes, conserving the fertile fields of her ancient heritage, adventuring in new harvests for the needy.

To see them is to know that Christian education in China has been worth many times what it has cost. For

it is in the Christian school that the Lady Fourth Daughters of Today have been moulded and equipped for their tasks. Education is pre-eminently Christ's gift to China's womanhood. To Him and that gift they owe not only training of abilities and powers, but the status and freedom which their proved ability has made possible in China's social order.

The Christian forces were the pioneers in the field of modern education for women. Eighty-eight years ago the first Christian school was opened for girls. Early graduates of those schools were grandmothers before the government opened its first school for girls. It was a long, slow fight against conservatism, but the quality of the girls who came from the schools proved to the Chinese people Christianity's claim of equality for womanhood.

The very slowness with which education for girls has developed has been part of the success. The numbers were small enough for the teachers to have intimate contacts. Many girls have been on scholarships and were chosen for their special promise. In the little group of Chinese girls in the colleges you find the survival of the most gifted, courageous and venturesome girls, for only such would have the sheer ability to carry them thus far. They are a picked group, and their power for leadership has been revealed in patriotic, unselfish service all over China. Nowhere is their

leadership standing out more remarkably than in the Christian schools where they themselves were trained for the bringing of China's bright morrow.

For many years in village primary schools, and in church communities as Bible women or pastors' wives, they have carried responsibility in places removed from the centers where missionaries live. In many schools for years numerous administrative duties have been shared by capable Chinese teachers working with their missionary principals. Now the principalship of practically every Christian school in China is held by a capable young Chinese educator.

#### DEVOLUTION

It is a dreadful sounding word, but it means "D for Dreams come true," plus Evolution. With Chinese taking places of leadership, the Christian school as well as the Chinese Church steps out on a new and thrilling stage in its development. It does not mean that the day of the foreign teacher is ended, for still almost every school is woefully understaffed, and the supply of qualified Chinese women teachers is inadequate. In many places the Chinese principal of the secondary school may be the only Chinese college woman on the staff. It will take time to increase the supply. Devolution does mean, however, that the American teacher works under a Chinese administra-

tion, and in that more significant relationship of friend and helper instead of administrator, a condition which really means for the missionary a new and richer era of service.

In schools the devolution is most complete, fundamentally because of a desire to cooperate with the government dictum that all schools should have Chinese principals. It is also due to the fact that the schools have trained for academic needs, and educational work has absorbed most of the available trained women leaders.

"The most thrilling moment of my life? When Hwa-nan's first Chinese President was inaugurated," says an American colleague of youthful, round-cheeked Lucy Wang, whose eyes sparkle with fun as well as enthusiasm for her dreams of Hwa-nan's and China's future.

If a colleague could feel so, what of the pioneer who first dreamed of a college for the Chinese girls of South China, who fought and bled for it in days not so long ago when even many fellow-missionaries felt that it was too early to plan for a college education for Chinese girls. So many girls could not even complete the middle school because of the insistent marriage plans of their elders. Here was one of her own "girls," President!

"Her face was transfigured, a mountain-top experi-

ence," wrote my mother, of this friend whose dreams and whose struggle she had so long shared.

The President? Daughter of a noble line, five generations of scholars who have served as high officials, a grandfather who was governor of three provinces, a great uncle who was tutor to the last Ch'ing Emperor! Lucy Wang is a patrician with all the gracious courtesy of a scholar race, yet with all the force and sparkle of Today's vivid, dynamic Lady Fourth Daughters! She looks delightfully girlish to hold degrees from two American Universities, and to have represented her Government as one of China's fifteen delegates to the Conference on Pan-Pacific Relations. Dr. Wu of Ginling Woman's College, another Christian college President, was the other woman delegate.

President Wang is a first generation Christian, though her mother is now a radiant Christian also. How far and how fast this young woman has travelled in Christian experience and leadership, and in acknowledged position as a loyal Chinese patriot, a Christianity and a patriotism that is the finer for being tried by fire!

These splendid Chinese young women took up their leadership at a time when the Christian school was a storm center for communistic and nationalistic propaganda. The story of any of them is one of heroism, dauntless courage and loyalty. Some have laid down their lives, many have faced death and miraculously



escaped it. True they have not been the only ones endangered by the inflamed class hatred of communistic propaganda. Gentry, landowners and merchants have also been the objects of hate and violence.

Even in ordinary times, the Chinese leader is often the target of jealousy and unmerited distrust by his own countrymen. This is obviously so in political circles and true in any community. Grudges are never individual matters, but family matters, and to offend one is to offend a clan. Leadership in China thus requires heroism of an order difficult for us to understand who are accustomed to individual action and responsibility.

### NATIONALISM AND CHRISTIAN SCHOOLS

The military aggression of Western nations and their attitude of superiority to other races have cast suspicion on the Christian enterprise. During the recent anti-foreign, anti-Christian campaigns, Christian schools formed some of the storm centers. Their foreign source of income and the presence of foreigners on their faculties, identified them as the tools of "foreign imperialism." Their goal was characterized as "cultural imperialism." With all religion scorned as the "opiate of the people," and Christianity denounced as the forerunner of foreign aggression, the relation of the schools to the Christian Church led to opposition.

It must be kept in mind that due to the revolution, abnormal psychological conditions prevailed. There was free sway for mob psychology, just as there was in our land during the World War, and mob psychology is never impartial, unbiased, and judicial. Conditions affecting Christian schools in China during the last few years were not the normal expression of mature judgment or an expression of the judgment of many Chinese leaders even at that time.

With the victory of the Nationalist Party, problems arose concerning the registration of Christian schools by the local and national educational authorities. The Nationalist victory came at the height of the anti-Christian campaign. Many officials declared Christian schools would be forced to register and that neither compulsory nor voluntary religious exercises or instruction would be permitted in registered schools. Christians, both Chinese and their missionary colleagues, believe that all schools should conform to standards of scholarship and organization established by the government, but that the Government should not prevent a school supported entirely apart from taxes, from offering either voluntary or required religious exercises and instruction, if other educational standards are maintained.

Where authorities have opposed religious instruction in schools, Chinese Christians have made efforts





Prayer Court outside of a Church in Anhwei where the women rest before the service. On the walls Scripture texts have been carved



### A CHRISTIAN CHURCH IN CHINA

The best in Chinese architecture has been adapted, making this a real Chinese Church. The colored tile roof, the red pillars, the decorated beams, the leaded windows, add to the beauty of the building

to secure a more favorable attitude. It is probable that time will soften the harsher prohibitions of the authorities, and in some cases this has already taken place. Probably for some years there will be changes in official regulations, depending on the attitude of the official or officials who may be in power at the time.

### *Insistent Demands for Christian Schools*

With the Christian schools the object of such controversy and opposition, have they been forced to close their doors? From everywhere come reports that "Christian schools are more crowded than ever and have more students wanting to enter than the schools really ought to receive." Students have to be turned away for lack of room and staff to teach them. "One girls' school reports 200 well qualified applicants for their freshman class when only 50 girls could be received," and this is not unusual for other schools.

The Chinese Christians themselves are insisting that the Christian schools be kept open for their own children, since the only other schools open to them are actively anti-religious in their teaching, and have often a lax moral code. But the approval of the Christian school comes from a much larger circle.

The following thrilling reports come from Dr. Lewis, the Secretary of the China Christian Educational Association:



"One region of two provinces reports an enrollment of 10,000 children in Christian primary schools. Nor is this one of the more fully Christianized areas.

"In a city where much propaganda has been carried on against religion and where it was once feared that the Christian schools could not open, the people brought their children and insisted upon having schools. The semester tuition was formerly three dollars. The parents came asking that the tuition be raised to five dollars. They said, 'We want to help more in order to show that we appreciate what this school is doing for our children.'

"In another city, where the anti-Christian propaganda has been strong for years, the junior and senior middle schools are crowded. As the Christian population of the place is not large, only 40% of the students are Christian. However, about 65% are enrolled in voluntary Bible study classes, and fully 95% of the student body attend the daily chapel services. They do not want to miss anything.

"Many officials of the government are sending their own children to Christian schools to be educated. Of course some of the officials are themselves Christian. . . . But many others, not Christian, and even some who are antagonistic to all religion, are sending their children. Members of local governments, officers of military forces, and members of the central govern-



ment are asking that the schools be opened to their children. In many instances these children attend chapel service and eagerly follow their Christian teachers."<sup>1</sup>

Has this popular demand been at the expense of the Christian quality of the education offered in these schools of the church? Has the propaganda weakened the Christian vitality of the schools themselves? The above reports do not indicate this. More than that, the anti-Christian agitation and the problem of the registration of the schools have forced a searching, intensive evaluation of the aims of the schools and of the methods used in religious education and character building. They have led to stronger convictions of the part religion has in education, especially among the new Chinese Christian educational leaders. A firmer ground for a more truly Christian education has evolved than was possible under conditions where the existence and administration of the schools were unchallenged.

"Character is China's need, and we who teach for character hold the key to China's future," comes the clear ringing voice of President Lin of Fukien Union University. "But character depends on religion and there is for the modern world only one religion—Christianity."<sup>2</sup>

More than anything else there has come to these

Chinese leaders a conviction that religion is a spirit to be caught.

"Huang Wen Yu in her opening chapel talk as principal of the big school for girls, . . . turned to the picture of Christ hanging on the wall and called attention to the fact that in this Christian school the one important thing to be stressed was the cultivation of friendship with Christ. She made it quite plain to the new girls who came, many of them from non-Christian homes, that the teachers in the school were trying to live Christlike lives and would help the girls to walk in the same way."

With such teachers one has faith for the Christian character of the schools. "That which is near the epidendrum is fragrant." With the Perfect One as the source of beauty, righteousness and truth, one can know that the Living Water for China's redemption will be fragrant because these leaders have been near Him.

But Christianity is not entirely a matter to be caught. These young Chinese women have very sure convictions that it must also be taught. Instruction in religion including the study of the Bible, instead of being required must now be desired. This has made the teaching of religion a real challenge. The lifting of compulsion has cleared the atmosphere, especially in boys' schools, where the larger proportion of non-Christian

students has created a more difficult problem. In the girls' schools it has seemed to make little difference in the enrollment for Bible study and in chapel attendance. One hundred per cent is the usual report.

In registered schools, religious instruction is planned outside of regular school hours. The True Light Middle School in Canton transferred its whole religious program and activities to a "Religious Center," quite separate from the school, yet in a building on the campus, and in closest cooperation. Other schools have used the church building if near at hand.

## RELIGIOUS EDUCATION

### *Learning by Sharing*

Many schools, especially girls' schools, have projects in religious education in which pupils have found new joy and meaning in Christianity by sharing what they have learned. It begins down in village primary schools, when the children tell the Bible stories they have learned to their mothers, and teach the whole family to bow their heads and give thanks to the Heaven-Father for food. A tiny boy who in a non-Christian school had but one hour a week of Christian instruction, had his family sharing in morning and evening prayer, as well as grace at meal time, and all eagerly awaiting the new story he learned each week. "It is as if he feeds upon Jesus," his mother said half

in awe, half in joyful pride over this child of hers, and the new, happy, absorbing interest that had come to them all.

Each year in our city we have had a Children's Rally attended by two thousand children who during the year have been taught by the students of the girls' high school, women's school, and young preachers-in-training. In the little non-Christian private and government schools for an hour each week these young folks have carried on a program of Christian instruction by story, worship, song, games and hand work. The rally is the biggest, happiest event of the year to those children. "When Jesus was twelve years old, he went up to Jerusalem to a Children's Rally," said one child, visualizing that joyous pilgrimage.

This method of service and sharing is carried on with special enthusiasm by students in Christian colleges. A Yenching teacher writes: "We begin with morning chapel at Yenching College. The place of worship is an upper chamber where we may lift our eyes to the western hills. Before the reading desk stands a girl who is leading the service this morning. She has been a teacher herself in a country school and now she is tasting the sweets of more study. But she has spent her spring holidays with a group of other students preaching in the country. She is giving an account of those days.

"It appears that she and her companions took possession of the out-of-door theatre platform in a temple courtyard and put on a bill of plays which embodied the Christian message in dramatic form. They gave a version of 'The Good Samaritan,' an adaptation of 'Pilgrim's Progress' which would have surprised Bunyan, and a play telling how a Christian bride in a country family brought happiness and gentleness into the life of that home. It was all done with only the Bible and two benches as properties. . . . The people came in crowds, and the temple gods, in whose honor these platforms had been built, presided over this novel use of their hospitality with bland good humor. The plays gave chances to speak of the evils of foot binding, and the benefits of mass education, of personal hygiene and of public health programs, but Bible readings and prayers were introduced with perfect simplicity and reverence and made their appeal with very moving results.

"So the girls had preached and performed for eight days and returned full of joy in the response which they had met and with various plans for assisting especially pitiful cases of need. They hoped to bring one child who was bright but deaf and dumb to a school in Peiping, and to manage the rescue of a young wife who was suffering cruelly."<sup>3</sup>

*Materials for Religious Education*

One of the absorbing fields for experiment in this land as well as in China, is adequate and vital teaching material for the growth of Christlike character in the individual and toward a Christlike society. Material is needed to make His joy real to both mind and heart, adapted to use in school, home, and church. Surely here is a cooperative venture in which sharing of results will enrich both East and West.

Work with much promise for the future has been done on "indigenous curricula," meaning materials growing out of the life of the Chinese child rather than courses translated from English which have been used heretofore. There is in process of making a week day series of lessons for primary children, using Biblical material, Chinese history, stories and incidents from daily life. "How Shall We Live Together?" is the title of a little third year primary book. "Living Together," "In Home," "At School," "In the Community," "In the Nation and World," are the main divisions.

In no other field is there such a rich opportunity to preserve China's cultural heritage. The old, traditional Chinese education was based on the study of the Classics, with their high ethical standards. This is one explanation for the high moral standards so generally recognized as being valid, even if not always practised.



In this day when the old moral sanctions are crumbling, many of China's youth are lightly and scornfully discarding the glorious heritage of China's seers. Sages such as Confucius, Mencius, Lao-tze, Mo-tze, were prophets with keen insight, with a vision of what social relationships might become if men were right-minded. Every Chinese should have two "Old Testaments," one a volume of the works of the greatest Chinese sages, and the other a volume of the Jewish Scriptures, for Christ comes as the radiant fulfillment of the half-glimpsed dreams of the Chinese sages, even as He came to fulfill the Jewish Law and the great Old Testament Prophets.

In the materials used in Christian religious education there is an unsurpassed opportunity for evaluating and preserving this heritage, for making Christian truth live in Chinese thought and imagery.

For example, there is that word *li*—pronounced *Lee*—beloved of all Chinese elders and despised as old-fashioned by her hot-headed youth. "It means Right Behavior, Right Relationships between yourself and others, and Right Manners which are the natural consequence. There is the root for worship in its written character, indicating that you reverence others in something of the same way you reverence the Perfect One."

"Reverence and courtesy—that is *Li*—neither fall from Heaven nor spring out of Earth, but are born of

human relationships—so runs a line in a Chinese Classic.”<sup>4</sup>

Such a conception deserves the transforming, kindling touch of His matchless personality, that divinity which gives untried possibilities of beauty to human relationships. “How shall we live together” except as He lived? Our Western individualism has not proved a satisfactory answer. China may give the world new insights into Christ’s way of living together in the close quarters of our world today.

The best trained minds, the most spiritually gifted, both among the Chinese and their foreign colleagues, must be dedicated to the task of religious education in church, home, and school. Search after technique, choice of materials, must not obscure “the Perfect One.” He must be the center and glowing heart of the quest. The teacher, keen-minded, sensitive, caring deeply, is after all but a channel. The living, creative current is Christ.

“Lesser energies are but river currents.

Greater energies work mighty transformations.”<sup>5</sup>

### HOW THE SHARERS ARE TRAINED

#### *Strengthen the Middle Schools*

Perhaps I should state here that in China in government and Christian school, the “six-six plan” is fol-

lowed—six years elementary school, and three years each for junior and senior middle school.

What the Educational Commission of 1922 reported is even more true now: "The Christian middle schools are at this stage the most vital part of the world Christian enterprise. They influence young people at the time when they are making life decisions, choosing vocations—accepting or rejecting Christianity. . . . They do not produce the foremost leaders but furnish the body of sturdy supporters of Christian society."

A college teacher writes: "The backbone of the religious life of Ginling lies for the most part in the girls who were like that before they came to us . . . the habits that the middle schools have formed."

No part of the school system needs such wise, loving, skilful teachers as the middle school age. Whatever the future, it is now that the Christian middle school needs desperately to be strengthened. The personal touch possible formerly in the smaller school must be maintained in this new time when numbers have so increased. Under ordinary circumstances it is a momentous period for young people. The conflict of old and new social customs makes it even more difficult for China's youth.

The principal of a middle school, a mature, spiritual Chinese gentlewoman, writes:

"Our students need ideals which will grip them and

keep them from going astray. . . . One of the most serious problems concerns all social relationships. . . . Many jump before they can walk. We are still held by many of the old customs though we seem to have discarded them. . . . These days one hears quite frequently of young girl students living with their 'not yet wedded husbands.' Such things happen in our Christian schools sometimes. We sometimes hear of suicide among students. How best can we help our young people to meet their present social problems? It can be done only through the church, the home, and school working together with God. Jesus' way of living must be made simple, attainable, desirable and effective. Do we so interpret it to those among whom we live?"

Do you wonder that out of youth's desperate need in the seething social changes of Now in China there is the cry "Strengthen the Middle School"? Quality must be the educational ideal in all the Christian schools as never before. But more than that the atmosphere of Christ-love is needed. And laughter! How much these youngsters need fun and laughter! They are so agonizingly and prematurely serious about their loved China and her woes—about their own very real personal tragedies. Who can blame them? In schools where "there is only man and he but a lump of flesh" the natural pessimism of Chinese students thrives like

mushrooms in a cellar. And youth needs sunlight—the sunlight that only comes from trust in Love at the heart of the universe.

### *Training the Home-makers*

Home-making can be taken as the ultimate profession for the majority of Chinese girls. Yet it has had little place in the course of study for most girls' schools in China.

Saturday morning is scrub-day in many Christian girls' boarding schools! Barefooted girls gaily draw water from the well, some of them splash it over red tile floors, others scrub with stiff bamboo brooms. Sweeping and household tasks are allotted to different girls and rooms must be kept tidy for inspection. After school and in playtime you will see little groups of girls sewing. They make their own coats in which the whole girls' school blossoms into a rainbow garden at the church service Sunday mornings, to the delectation of the boys' school students who are carefully seated at a safe distance. The older girls teach the younger ones and the young women teachers whose nimble fingers have all the Chinese skill, are always ready to help. The pretty embroidered slippers that schoolgirls wear are all the work of their leisure hours. Even following the academic course that is patterned all too closely on that of their brothers, schoolgirls get an extra-curric-

ular training in at least some of the arts and skills of housewives.

More and more it is becoming the conviction that schools for girls must give definite, detailed instruction in the one vocation that practically every girl in China will fill, that of mother and home-maker. The school together with the other Christian forces must be mobilized to help in this most vital and fundamental part of China's social redemption. Here are trained the Sharers of Tomorrow, who hold the family life of the nation in their hands. It must be thorough training if the mothers are to conserve all the best of China's family ideals, if they are to have the new scientific knowledge to help them in mother-craft, and if the family circle is to be transformed by Christ's love and power into new beauty and happiness.

In letters from several different young Chinese women there is a unanimity of opinion that this vital phase of middle school training has been neglected. Miss Ch'en Mei-Yü of Ginling writes: "It seems to me that mission schools are mostly preparing girls for college, whereas the majority of their graduates never will enter college. I often wonder how the regular middle school education is helping those girls who marry and assume the responsibility of little children. Most of them keep the house, and care for the babies in the same old way as their grandmothers."



A few schools have pioneered in training more competent Sharers for the family. The success of the few is bright omen of the possibilities for the future. One such project tried in several schools with happy results is the Practice Cottage.

One junior middle school I know has the simplest little sunny, white-walled house, three rooms in a row, kitchen, living room and bedroom, inexpensive enough for any modest villager. Be sure to plan your visit at the end of the month when the six girls who have lived and kept house during the period serve a meal to guests. Chinese cookery has long been an art! Words fail to describe the deliciousness of a Chinese meal! But it is not all fun, cooking, and playing hostess! They get a very thorough course during the three years in home-making, foods, sanitation, home-nursing, child care, clothing, etc.

A boy student said of a pupil from his home village, "When her mother had her baby, the daughter knew exactly what to do for them both." Chinese girls, who live in villages remote from doctors or nurses, have to learn so much more than any American girl would need to know. Here in this city the boys' school students, many of them married, asked for some of the instruction which the girls were getting in their Home Economics course!

The main problem in carrying out such home-mak-

ing projects is the lack of trained teachers. Trained young Chinese women to take charge of Home Economics in the junior and senior middle school, must come from the colleges. Yenching College for Women has pioneered in this field, with a Home Economics department that would do credit to any college in the United States. Their "Home Management House" is a bit more of a house than our little Practice Cottage, but it is supposed to represent an average Chinese home. The chairman of the department, writes of their work:

"We have at present eighteen girls who are taking their major work in Home Economics. . . . Our graduates in this field are always in great demand as teachers, for the mission middle schools have for some years desired to put work in Home Economics into their curriculum. Last year the government issued a mandate ordering all junior middle schools to give work in Home Economics. We were asked to outline the curriculum in this course for the junior middle schools and our plan was accepted by the Bureau of Education. We have now been asked to draw up a curriculum for senior middle schools. Of course the chief difficulty now is that there are few people prepared to teach the subject."

The middle school departments of home-making will for a long time be inadequately supplied because



The basket-ball team of Yen-ching College



of the scarcity of college-trained teachers. The middle school itself prepares most of the teachers for the primary schools. Thus the middle school Home Economics departments must train not only women equipped for sharing in their own households, but also for sharing what they know with others, either in leadership of mothers' classes in their own communities or in teaching in primary schools. One middle school used the Practice Cottage as its community project. They call it "The House By the Side of the Road." Here the girls share in classes and clinics with neighborhood mothers what they are learning.

Yenching Home Economics department is beginning another venture, the nursery school, that is even more significant for China than for America, and especially for that teacher-role which every mother must play.

### *Training the Teachers*

Next to home-making and motherhood, the vocation that absorbs most of the graduates of Christian schools has been that of teaching. The graduates of our colleges have gone to strengthen the middle schools. The primary schools have received their teachers largely from the middle school graduates. Many middle schools have some normal training and practice teaching, but normal schools for the sole purpose

of training teachers, have not been stressed by Christian organizations.

As never before the Chinese leaders of education feel the need of speeding up the training of teachers. In so vast a program of education as the government is planning, every resource and agency must throw its strength into this important part of China's reconstruction. From everywhere comes the plaint, "The shortage of teachers!" This is true for Christian schools as well as those established by the government.

With an increasing desire on the part of Christians for Christian primary schools and for education for their girls, there are not enough teachers to fill the demands. In the villages, where Dean Reisner estimates 75% of Chinese Christians live, the majority of Christian communities have no modern primary school. If they have any, it is the old-fashioned Chinese school where the Classics are memorized in the time-old way.

While our middle schools cannot supply enough teachers for our own Christian primary schools, there is, in some places, a demand for their graduates to teach in government schools. A worker writes: "In one county eleven girls, some of them only grammar grade students, but all from one Christian school, are teaching in village schools for girls carried on by the County Educational Board. These girls all passed examinations set by the board. In another county the graduates



of this same junior middle school are preferred to government normal trained teachers, because they are more faithful and painstaking in their work."

Thus from the standpoint of Chinese Christians who desire more primary schools for their own children; from the standpoint of the non-Christian community which appreciates the high standards of morality and scholarship of the Christian schools; and from the standpoint of the Christians' patriotic service in helping the government in its stupendous task of training teachers, there is an urgent need for increasing the supply of adequately trained teachers. This is a service the Christian Church can render in a crucial hour. Since for generations the colleges will be unable to furnish enough teachers for the primary schools, it is the normal departments of middle schools that need to be specially strengthened. In many middle schools, where the main emphasis has been on preparation for College, in spite of the small fraction of graduates who go there, this will necessitate radical changes in curricula. To meet present urgent needs, Chinese women educators agree "training for teachers must be stressed in middle schools."

### *Rural Education*

Everywhere in Christian and government circles educators are interested in more closely adapting the

school curriculum to the needs of the people. In the traditional Chinese education, any one who went to school expected to devote his lifetime to learning, hoping thereby to secure a position as an official in the government. In any case, he would be numbered with the scholars and would belong to the aristocracy of learning. He would never need to soil his hands with labor. Naturally such an ideal will never serve in a democracy where universal education is to be the goal. Industrial vocational training must be developed. Since agriculture is the vocation of 85% of the people, agricultural training must be stressed. A type of education suitable for the village and farmer-folk should be developed.

One of the most interesting educational experiments along this line has been the Village Education Movement under the enthusiastic leadership of W. T. Tao. Here the teachers combine a program of community betterment with school activities. Learning in these schools centers in doing. The children are taught weaving, making of straw sandals, gardening, carpentry, and masonry. The normal school consists of simple cottages which the students themselves have helped to build. They do the manual labor connected with the school. Sharing in housework has been rather usual with our mission girls' schools, but you may well believe it an innovation for men who are scholars, in

the honorable class of "First-Born"! "We have the conviction that we must be transformed into farmers before we can transform them," says Mr. Tao. To the skills and arts of Chinese village life is added the cultural heritage of China, and the scientific knowledge of the West.

Thus far comparatively little has been done along these lines for village schools. Much pioneering and experimentation will be required before programs suitable for different groups can be developed and teachers can be trained competent to direct such schools.

### *Project Schools*

The whole field of modern experimental education is practically untouched. Of course in America we have only a few such schools as Horace Mann, Lincoln and Dalton schools in New York City. The following from an American teacher in Nankai school, a private school established by Chang Po-ling, the famous Christian educator, is significant in showing the desire for modern methods in government education and the contribution of just one highly trained American educator. Miss Rankin, who is a pioneer in the field of project method in China, speaks from acquaintance with the general school situation:

"The ordinary schools are very academic, far more

so than our American schools. The country schools are 99% of the old style where the children shout the lessons at the top of their voices. The books are the newer books but they are memorized in the old way. There are a few schools in Central China and Shanghai that are trying a modified project curriculum for the first grade but nothing beyond that.

"Our own school here at Nankai has the first and second grades on a project curriculum. Each year we plan to add another grade on the same basis. But it is hard work as there are no teachers to be found who know anything about it. They must be trained step by step.

"Last summer I conducted a summer class for the Tientsin Board of Education. Even though it took three of my five weeks vacation I was delighted to do it for the opportunity it offered of getting into government educational circles. Dr. Chang's idea is that I am not here merely for Nankai but to help Chinese education advance. This class was to give those interested an idea of the newer trends in education. The requests poured in so fast we had to limit the number. . . . One of the main drawbacks to the activity program in China is the very narrow background of the teachers. Their education both formal and informal seems to be limited to the content of the textbooks.

"There have been three results of this summer's

class: One school in Peiping, two of whose teachers attended, has very much liberalized its methods; the government girls' normal school here in Tientsin started one first grade as an activity class; and all through the city there has been an increased desire on the part of teachers to know more about the newer methods. Because of this desire the municipal normal school invited me to conduct a night class for teachers."

Miss Rankin goes on to describe the fascinating projects in her own Nankai primary school. She ends on a note prophetic of the barely touched possibilities for educational trail-blazing in China, and the cooperation of Western educators in it. "It opens up a more and more alluring path into the future."

### *Training the Leaders*

It is in the colleges the Lady Fourth Daughters of Today are being qualified for the adventurous cutting of new channels. Intelligent cooperation, devoted service, cheerful following commensurate with their training, others will bring to the task. But it is the Lady Fourth Daughters of the colleges, with their keen minds, sensitive insight, and high courage tempered for the stern yet exhilarating demands of this hour in China's history who will lead.

The professions are all open to these brand new girls

of Cathay. Besides the various types of specialization in the field of education, there is special professional training possible in these colleges and institutions affiliated with them.

The field of social service in all its branches is a fruitful one. Public health workers and dietitians have a well-nigh untouched field before them. Industrial welfare workers and factory inspectors are desperately needed in this impending tide of industrialization. Remembering the generations of China's bound-footed womanhood nothing seems more of a miracle than to watch these healthy college girls romping on a gym floor. Directors of physical education are needed in every school to direct this activity and to insure health for the mothers of tomorrow. In the field of religious education and evangelism surely the best mental and spiritual talents must be conserved for leadership.

It will take the highest intellectual, moral, spiritual equipment to cut new channels for creative, invigorating currents of life, to redeem the marshes, to make green once more the old fertile fields of China's culture, religion, art and poetry.

Christian colleges have been pioneers in the field of higher education for women. They are a small but distinguished group, these Christian institutions, training China's Lady Fourth Daughters for high national and international leadership in the making of China's







Bright Morrow and the world's. In these you shared the best we of the West have. Through these the East is giving us back her loveliest, transformed by the Perfect One who was the Orient's gift to us.

Only two of the Christian colleges are bona fide Women's Colleges—Ginling College in Central China, and Hwa-nan in Fukien. Two other women's colleges are affiliated with Universities—Yenching College, and the Women's College of West China Union University. Shanghai University, Cheloo University, and Lingnan at Canton are co-educational.

For years co-education has been an experiment greatly desired but facing extreme difficulties in China. "How does it work?" I asked a woman from Cheloo. "A grand success!" was her reply. With the careful supervision and intimate, home atmosphere that these institutions provide in their dormitories for women, the Chinese girls attending these Christian schools have the chance to make the experiment a happy success.

Under the Nationalist regime the government has opened all its institutions to women. The near future is, therefore, certain to lead to further co-educational enterprises in Christian schools.

The dauntless loyalty of the daughters of these Christian colleges, their gratitude and appreciation for what Christian Sharers of the West have made possible

for them, warm our hearts. An incident which arose in the West China Union University, the youngest women's college, is a typical revelation of their loyalty.

During the tense days of communist anti-foreign propaganda, a propagandist "cell" was planted in student ranks of the University. A meeting was held and inflammatory speeches made; the leaders wished the student body to strike and help in boycott against the foreigners.

The representative of the thirteen girls also made a speech. "No Chinese in four thousand years ever thought of opening a college for women, or of training doctors and dentists. The West China Union University, established and maintained by foreign Christians, is the only institution west of Hankow that is giving us Chinese this unparalleled opportunity to get a higher education. We women students will stand by it cost what it may!" The two-hundred-fifty Chinese young men stood by their brave sisters and their University, stood by when armed hate and violence blazed about them!

Lovely Emily Ding, who came to America with her husband bringing a message of love from Chinese Christians, said to me, her velvet brown eyes shining with emotion, "Hwa-nan is the most wonderful school in the world!" Probably every daughter of Ginling, Yenching, or any of the others, college or middle

school, would say the same of her Alma Mater! Such love from their daughters—and such daughters—multiply the gifts of our sharing far beyond our dream, and send them out in refreshing streams for China's life.

The present and years just ahead are the most momentous period of China's long history. Never will our love, trust and cooperation count so much as now. How could we ever think of failing them as they stand breathless, appealing, on the very threshold of tasks too big for them alone? If they from the Life of our sharing, are radiant Sharers of the Overflow, can we be less than they?





## CHAPTER VI

### Sharing the Unfinished Task

What is the joy of the man who ploughs?  
And of the man who scatters the seeds?  
It is to lean upon the hoe,  
And see everywhere the trace of green.

—From *Spring Water*, by Hsieh Ping Hsin.

#### THE SALT MARSHES UNREDEEMED

I HAVE tried to picture for you the young Church and some of the capable Lady Fourth Daughters who have so worthily shared in bringing new creative life to their loved land. They and that gallant young Church are but on the threshold of breathless, momentous beginnings. A new day is before them, a future with limitless possibilities. Thus far we of the West have shared. Are not the unfinished task, the infinite opportunities and stupendous problems, ours as well as theirs?

"But is not our task complete?" some one asks. "Is it not time to withdraw our missionaries and to turn our funds into more needy channels?" Just a few days ago some one asked me what justification there is for sending missionaries to China today.

Awhile ago I wrote to a fine young Chinese woman studying for her Ph.D. at an American University. These were the questions I asked: "Are American

workers still needed in China? Are they wanted? Do such trained leaders as yourself and other capable Chinese women feel the need of sharing your stupendous task?" Her answer makes me hug myself with joy. She thought my questions absolutely absurd, and unsuited to the intelligent person she thought me. I know she felt as I have at times. If folks cannot see what is so obviously a task just begun, that there is desperate need of help now as never before, that these fine Lady Fourth Daughters are such a precious little handful and need our love and support as never before, how can one convince them?

She wrote with the delightful crispness that makes her so refreshing: "These questions are superfluous to those who have an adequate conception of the Christian religion, or of a Christian worker, and an adequate understanding of the conditions of the world, more specifically of China. And if people do not have these," I can just see the hopeless little gesture of those Chinese artist hands of hers, "how can they understand?"

### *Poverty*

Is our task complete while the salt marsh of poverty remains to be redeemed?

A little Chinese Bible woman was climbing a steep mountain. She overtook a mountain woman bearing a heavy load. At one of the shelters found at intervals

beside such paths, they rested together. This Sharer of Life wanted to tell her sister of the One who said to the heavy laden, "Come unto me . . . and I will give you rest," so when they resumed their journey she lifted the load to her own shoulders. "I could not share my message and not share her load," she afterwards told her other-country friend.

Was it not a Christlike impulse that prompted this Bible woman? Can we share our message without sharing the burdens they bear? "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in, naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." These are the "blessed of my Father" of whom Jesus spoke, the ones who share the load as well as the message. Economic reconstruction, the people's livelihood, these are problems of the Kingdom of God. The Church cannot complete its task until these are solved.

### *Disease*

The salt marsh of disease still remains. The Church has never questioned that healing was a vital part of the Gospel message. We have sent doctors and nurses to minister to physical need. Hospitals have been built. Chinese doctors and nurses have been trained. What has been done is a noble and worthy achievement we

can well be proud of. Much, however, still remains undone.

There are tragically few trained Chinese doctors and nurses for the needs. As an example of the unoccupied areas, and of how recently the Church has begun to supply the need for trained Chinese medical workers, study the situation in West China. Sze-Chuen is a vast area, with a population equal to that of France. Yet the first Chinese woman doctor from this great province graduates in 1932 from West China Union Medical School, the only medical college west of Hankow.

There is need for hospitals as well as for skilled physicians and nurses. What are three hundred hospitals inadequately equipped and staffed for the most part against China's millions of people? If the government had the resources to open many hospitals, which it has not, where would be the doctors and nurses to staff them? Even though there might be other hospitals, there is no substitute for that "plus" of His touch.

Dr. Maxwell states: "We believe that there never was a time in China when mission hospitals were more needed.

"The mission hospitals stand for a great deal more than simply physical healing. They are the most telling exhibition of the love of Christ, and of Christian sympathy in suffering, that the country has. Even were it possible, and at the moment it is not, to replace by state

institutions the hospitals that are at present carried on by the missions the loss to the land would be immeasurable. For the deeper ills of man, of which the physical are but a comparatively small part, can, we believe, be only cured by the complete Gospel of Christ which reaches soul and body alike."<sup>1</sup>

"It is certain then that the mission hospitals must continue their wonderfully self-sacrificing work for many years yet."

### *The Unfinished Task in Education*

Ignorance, illiteracy—these two salt marshes bog and mire the masses in China.

There are over forty million Chinese children of school age not in school. Only one child in eight is now securing an education. For the forty million, school buildings must be erected and teachers and supervisors must be trained. The national educational program for the next twenty years calls for 1,400,000 teachers, 200,000 of these for city schools and the others for rural schools. China has only begun her educational task. The foundation has been laid. The entire superstructure must yet be constructed.

But China's problem is not limited to her children. Eight or nine out of every ten of China's adults can neither read nor write. More than three times the total population of the United States are found among

China's illiterate adults. These, too, must be educated in order to have intelligent citizens able to share in the responsibilities of a democracy.

*The Church and This Unfinished Educational Task*

If education contributes to the enrichment of life, the widening of mental horizons, the lightening of physical and material burdens, the task of the Church is not complete until every person has a fair chance to secure these advantages. If education is a part of the Christian good tidings of an Abundant Life, the Church cannot rest from its educational task until educational facilities have been provided for China's unreached millions of children and its hundreds of millions of illiterate adults. In the face of the odds, this is not a task that can be accomplished in two or three generations.

Even when these opportunities are provided, has the Church completed its task? In our own land, where education is recognized as the function of the state, where already high educational standards have been attained, the Church maintains many schools of secondary and collegiate grade. It recognizes that education without religion is incomplete. Adjustment to the physical universe requires adjustment to the Creator whose universe it is. The abundant life is one lived in terms of spiritual goals. Brotherhood, Sharing, Sacrifice—these are spiritual conceptions which must pre-



vail if the Kingdom of God is to be established on earth. How can they prevail except where they permeate education? Because the Church believes education without religion is incomplete, we have in this land our Christian universities, colleges, and secondary schools, our religious work for students in state universities, our varied programs for week-day religious education to supplement educational institutions maintained by the state or locality.

In future generations, even when educational facilities of China provide enough school buildings, trained teachers, and funds to reach all those in the nation, the task of education in character will still remain. As long as Christianity is concerned with character building, so long will its task remain unfinished.

### THE UNFINISHED TASK OF EVANGELISM

Who could face the spiritual problems confronting the Church and believe our evangelistic task has been completed?

#### *Unoccupied Areas*

Of 470 millions of people less than three millions are Christians. Of these not quite 500,000 are Protestants and the others are Catholics. Is the evangelistic task complete when only one in every 157 Chinese is a Christian?

Lady Hosie describes to her friend, Mrs. Sung, the difficulties that she and her husband had on a trip into the mountains of North China, in finding a habitable inn. The conditions distressed the Chinese Boy who travelled with them. He went to inspect the other inns of the village.

"Soon he returned crest-fallen. 'The others are worse,' he said gloomily.

"I had a happy thought. 'Boy,' I said, 'ask if there are any Christians in the hamlet. Perhaps they would allow us to use a room in their cottage.'

" 'Would that be better?' he asked.

" 'Think now,' I said, 'is not every Christian's house cleaner than its neighbors whenever you have known one?' He was not a Christian, that Boy. . . .

"He considered the matter. 'I don't know many Christians,' he reflected, 'except foreigners; but yes, I realize now that those I know are clean people.'

"He went forth, seeking a Christian. The village elders and their wives were coming to visit me and he met them en route with his demand for a Christian. I heard the palaver going on in mid-street. They trooped into the court, where I sat on a narrow bench amongst the mules nosing for their beans in the open mangers. With many apologies they came to me; with regrets they informed me that there were no Christians to be found in the neighborhood.

" 'The nearest Christian,' they said, 'is five days' journey away, beyond Lai Yuan. You will have to put up with us as we are.'

" 'Five days' journey to the nearest Christian,' exclaimed Mrs. Sung. 'Oh! though I am not a Christian myself, I wish there were more Christians in China.'

'I smiled at her naïvete and thought of that Christian whose light had shown five days' journey away. Not a bad distance for one small candle to be shining. Five days away—and in a distant village they knew where he was to be found, though they may have known nothing of him or his faith.'"<sup>2</sup>

"Innumerable villages in the four provinces, which constitute the field of this group," so runs the report of one Chinese church, "still have neither Christians nor churches. Probably not more than one-tenth of the villages have a resident Christian." This proportion would probably hold true for many other areas which we think of as the occupied areas of the Christian forces.

Christian workers travelling through Kwangsi province reported "in an area measuring five hundred miles in length and three hundred miles in width, no Christian workers can be found. Throughout the whole tour the preachers were impressed with the eagerness with which the ordinary people welcomed them, and also with the vastness of the unoccupied areas."

In view of such areas is the evangelistic task completed?

### *Spiritual Regeneration*

The evangelistic task confronting the Church is not adequately described in terms of numbers or areas. China's deepest need today is spiritual. Necessary and vital as they are, political, economic, or social reconstruction are not the most serious problems the nation faces. Spiritual regeneration must accompany other changes, or strife and turmoil will continue. Unselfishness, sacrifice, service must characterize those holding public office, or there will be no cessation of internal strife and oppressive taxation. Honesty, sincerity and truthfulness must rule before there can be real cooperation in industry, commerce, education or finance. Love of money, the harboring of grudges, self-seeking at the expense of others, lack of sincerity and honesty in speech and action—these are China's greatest weaknesses. These are spiritual and can only be eliminated by spiritual regeneration. Changes in form of government, abrogation of unequal treaties, development of transportation, financial reconstruction, none of these can change the hearts of China's people.

Unfortunately most Chinese do not see this situation clearly. They are expecting political and economic changes to usher in a utopia. The inevitable result will

be disillusionment and loss of hope.

In the light of such need will the Church pass by on the other side?

### *Moral Crisis*

The break-up of the old social order, the flowing in of new political, social and intellectual tides, has caused moral crises for many. There is dismay and bewilderment for many. Young iconoclasts overthrow ancient gods and put the temples to other uses. But what of the older worshippers of these gods who are perplexed, terrified, and know not which way to turn? For many youth the old moral sanctions no longer hold. For them freedom means license and lack of self-control. "With a few exceptions Chinese youth today are overwhelmed with problems and stunned by stimuli," says a Chinese professor. They are caught between the upper and nether mill-stones of the old and the new. If ever a people needed the leading of a Kindly Light amid confusion and gloom, China does today.

## OPPORTUNITIES FOR SHARING

### *Evangelistic Opportunity*

For many the present political and social changes, and the religious disturbance, have resulted in an open-mindedness and a search for the truth.

"In the experience and opinion of our correspondent there was never a time when the Christian message found as ready acceptance as today. The people have suffered sad disillusionment. Their high hope of a speedy realization of economic and political utopia through the nationalist revolution has been shattered. Out of the civil war the Church has come as the one agency of mercy, uplift, steadfastness and consistency. In spite of all her detractors her light shines in the inky darkness. Persecution has again but exalted and emphasized her patience, purity and glory in the followers of Christ. A young Chinese preacher who came back from a tour of two weeks through country villages said, 'The opportunities presented us for preaching are better than I have ever known. Old attitudes of subservience and of self-seeking are gone. The people are seeking the Gospel for its own sake.' "

"The most striking example of this new attitude was when a group of four government school-teachers asked for baptism in the local church and at eight o'clock Tuesday morning brought with them a group of their older students to witness their examination for church membership and baptism. In the church schools also, the boys and girls are asking for baptism as they have not done for a long time and are taking the step seriously and intelligently. The work is entering a new era. A new psychic atmosphere is abroad."<sup>3</sup>



From that great inland province of Sze-Chuen comes news of spiritual enthusiasm among students. The heart and energy of the movement is the Student Christian Movement, which starting from a nucleus in the West China Union University is spreading to government schools and colleges. Their purpose, combining spiritual activity and practical service, is shown by this moving statement from their constitution: "We should come together as a band of comrades who look to the spirit of Jesus to inspire and sustain us that his Kingdom may spread from our hearts into the needy world around us."

Through a series of lectures given by the Y.M.C.A. "excellent contacts were thus made and many invitations were received from schools asking for literature and more lectures. . . . In this way more than twenty schools have been covered with these lectures in forum style, with opportunities for questions and follow-up classes in many cases. Often the way has been opened directly for Bible classes in the schools and in private homes. . . . Already in two colleges in this city, foreign teachers have been asked by students and staff to teach courses in the English Bible. This is being done in both cases, the regulation three dollars per hour being paid the teachers. . . . It will be seen that there are excellent opportunities for student work in such a field.

Of course there is opposition from the anti-Christian and communist elements, but this is really very slight. The amazing thing is that in most cases the invitations for lectures or classes come from the students themselves and there is uniform respect shown to lecturers and teachers; and enthusiastic applause follows their lectures."

"When Dr. David Yui was here last spring he was asked to meet a group of government students interested in this movement. The chair was taken by a student, not a Christian, formerly interested in communist activities, and now deeply in earnest about his fellow students and how they may help China."<sup>4</sup>

In Harbin, government students are studying in Bible classes, in their own college halls. They come together for "serious study, not a social time."

In the National University at Nanking, one of its teachers gathers a class of his students every Worship-day afternoon to study the Matchless One. It was a government group of students who found after studying his life that their secret sins, gambling, immorality could not stay if they would keep Him with them. They wanted Him. "There is something about this Jesus," they said in wonder. Something, indeed!

Two young university graduates, a young Chinese in the diplomatic service, and his beautiful wife, went in for all the feverish gayety and the social whirl with

which young modern China in the port cities imitates the West. Such life lost its zest for them. A neighbor, a leader in Child Welfare but one who keeps the heart aflame for the individual as well as the society in which he lives, brought Christ to them. Life began once more to sparkle with meaning and service. In the little Fellowship group that meets in the home of a college president they found friendship and happiness that all their gay parties had never given them.

Is such opportunity throughout the nation a time for the withdrawal or decrease of workers?

### *Reinforcements Wanted*

Needs such as these are a challenge not only for our continued sharing of the task confronting the Chinese Church but for increased help in this crucial hour in China's history.

A delegation of Chinese leaders representing their Church called upon a fellow worker returning to her land for her furlough. "Tell the women of America to send more missionaries, love-filled, Christ-filled friends of our people."

That keen thoughtful young Chinese Ph. D. friend of mine wrote to me: "If I had an American friend whom I longed to have out at Hwa-nan, I should never attempt to argue her into going, no matter how much I wanted her. Missionary decisions should come

as a natural result of one's vital religion and a sound understanding of the society to which one is going." She goes on to say that as far as she has observed, the Boards do not recruit in this way, and their methods do not satisfy her. She does not approve of general appeals for missionaries. She feels the Boards should carefully choose people that are fitted by spiritual insight, special training and experience, and then go to them with the challenge of the definite need they can fill. They should not depend only on the dragnet of the general appeal.

I can understand my friend's hesitancy to argue anyone into sharing in the task in a foreign land. It must come, as she says, from a deep, vital certainty of the Perfect One. It must come, too, from a real appreciation of the worth and good in Chinese culture, a clear realization that there are social and moral needs that only Christ can meet. It cannot be decided on the basis of sentiment or emotion. There is the inescapable compulsion of his way of Life and the world's need of Him.

At present I am living beside an American college campus. Like my friend I dare not argue any girl into flinging her life into this great adventure. There are such endless possibilities for joy, but there are also hazards of pain. Yet I long that some of our very best young people, endowed with spiritual gifts, having

had the finest specialized training in college and post-graduate school, who are dreaming great dreams, might know the joy of international service. Doctors, nurses, trained educators, experts in religious education and evangelism, America's finest, all these will find an opportunity multiplied by the intensity of need, and a welcome by Chinese colleagues. If with their spiritual and intellectual equipment they bring a deep desire for friendship, a humble willingness to serve at the direction of Chinese administrators and an appreciation that sharing means receiving as well as giving, they will find a richness that comes only from attempting a difficult, delicate task. Its exhilarating rewards are secured only at the price of self-forgetful sharing. For their sakes I will try to tell of that Fellowship which East and West may have in sharing, that goes so deep that it is difficult to express.

### THE SHARERS

#### *The Fellowship of Sharers*

Ask any sharer from overseas to tell you what the Fellowship of Sharers means, and you are asking for her very heart's blood. One I asked, not long ago, what precious thing she had received at the hands and hearts of Chinese women. Her eyes filled with tears, and a little cry escaped her, "Oh—there are the women of

the famine! Such heroism, such self-forgetfulness! Here I went to them, I, well-fed and clothed. And without a touch of envy they mothered me—they with their ragged clothes, great holes in garments that let in the winter wind, and yet they would draw up my warm wool coat around my neck to shield me. What was a little grain, food for the body against their gifts of the spirit to me?" I thought to myself as I looked at her, "Grain and food for the body were not all you took." She is luminous with Love.

No sharer ever went overseas to share, that he did not feel he received far more than he gave. There is the thrill, albeit rigorous, of living where history is in the breathless making. We see a Church in adventurous building. There a Christ-transformed life seems miraculous by its contrast with those around it. To see a slim, dancing, Chinese schoolgirl against a background of a thousand years of crippled womanhood is a miracle! We find the richness of four thousand years of culture, the tranquil wisdom of an ancient race. We gain new insights of the Perfect One. Not the least of the riches is the fellowship of working together with Chinese sharers.

### *The Joy of Sharing*

A little daughter of dear friends said to her mother when they were in the Philippines "refugeeing" from



their troubled China home, "Mother, let us not stay here long enough to love these people." The dear little girl somehow sensed both the joy and the pain of loving. It had been hard to leave the folks she had lived among, because she loved them. She was finding that other folks of still another race and color were infinitely lovable. Joy here—but pain in parting too!

For most of the sharers the joy far outweighs the Cross. Not long ago I spoke to a Chinese woman whom I knew sitting at a desk in an American hotel. On the sheet of paper before her she had written in her plain large script, words that flashed themselves even on inadvertent eyes, "Dearest Mother." "I'm writing my home-letter," she smiled up at me. A little later some word gave me to understand to whom this home-letter was addressed. It was to a sharer from the West whose life and whose heart have long been China's. When this mature Chinese woman who has seen wide and varied service in government colleges writes "a home-letter" from America to China, it is this American woman whom she calls, "Dearest Mother."

"She is the most marvellous person in the world!" said an outstanding cultured Chinese woman. Five generations of Chinese scholar-officials were among her ancestry. She is a radiant ambassador of the young Church in China to the older Church here. She made the statement concerning one who had befriended her,

a bewildered young girl, when she most needed befriending.

I was with a friend not long ago when she opened a Christmas greeting from a Chinese college president. The greeting spoke of my friend's sister who was on her staff: "She is such a comfort and help to me. I forget she is a young missionary—she is so mature in her counsel. Give your father and mother my love and tell them they can be proud of the girl they shared with China."

Love like this is one little part of the joy of sharing.

A young Chinese teacher in the very promise of rich service, faced life's last adventure, faced it gallantly as he had faced life's joys and duties. Just before he went, he had a wistful reaching for a hand and a heart that had mothered him and so many others, through the years—my own Mother who was absent in the Homeland. "I wish the Shepherdess-Mother were here," his last words were. "She has always loved me."

Love after all is the supreme condition of sharing. "Deep calleth unto deep," in China as in any land.

Ask that young American doctor who was marched before a communist firing squad. Just before the rasping order to fire came, a young communist soldier whom he had cared for and healed, flung himself in front of the doctor and made possible his escape. Life

and love, he had offered to China! Was it not just as precious life and love, the life and love of another race, that crowned his sharing?

In Fukien, bandits have lent excitement to adventures thrilling of themselves. Two friends of ours have continued working in bandit territory in joyous oblivion to danger. Word came in July that one of them had been captured by bandits. Four days later he was released through the efforts of a young bandit whose heart had been touched only a few days before by the yearning friendship of this missionary who sought to bring him to another Friend.

Just about the time of this exciting event, his Board received a letter from him in which he said, "B. F. M. has ceased to mean Board of Foreign Missions. It is 'Bandits for Me.' " Then he continued with a beautiful expression of the overwhelming wonder of sharing Him, that overtakes one sometimes. He describes the return from a retreat on a large island off the coast. "As I walked the road under the stars, there was pressed to my lips a cup of joy brimming over with the love of God." If it had been his last message he would have wanted it to be just that!

Dear daughter of the Great Beautiful Country, is not that cup of joy worth any cross? For are not both of the love of God?

*Sharing a Cross*

In any land, east or west, there is no sharing of love or life or anything worthwhile, that there is not a cross as well as a crown. There is the cost of loving, of sharing. Was it not so, even with Him? Crowns alone would not have proved his divinity. True sharers join the Fellowship of the Cross.

"In Yenching there was a threat of the same troubles which tore the Christian schools farther south. But the time of strain passed—foreigners and Chinese working on the staff for peace and order. This triumph of brotherly feeling has left a little memento which to those who lived through the bad time is full of deep significance. We can see this memento at the end of the college day. It is Lent and there is a service in chapel which looks to the purple hills. . . . The sun has gone down in gray clouds behind the hills but a late gleam falling upon the brass processional cross which was presented by the students, reminds one worshiper of the words which are inscribed upon it in Chinese character: 'Given in memory of the working together of 1926 and 1927.' There is no mention of Chinese or foreigner in the words engraved. There is only the record of the 'working together' and it is fitting that it is the cross which carries it."

Ingratitude, misunderstanding, temporary failure, these are not confined to the Chinese Church, its mem-

bers, its workers, or the circle of need which they serve. Why should we demand impossible perfections and successes of the Christian movement in other lands? After all, even here in America one does not go about questioning whether folks who are sick or needy show the proper amount of appreciation before we share. We do not think of measuring service in those terms. The love of God constrains us. We share because of that love and the need of others.

In China the Cross of misunderstanding, jealousy, unreasoning hate, has purified and strengthened the Church. A Lady Fourth Daughter who is a poet, describes the purifying power of suffering. "Icy Heart's" clear crystal courage sings in this welcoming challenge to pain:

"I am only a weakling;  
Glorious cross,  
Let me bear it!  
I wish to release my life into the eternal,  
And exchange a veil of darkness  
For a radiant star."

Just as the Cross preceded a triumphant Easter Morn, just as it was the prelude to the Resurrection, so is it proving in China today.

A young Christian Chinese intellectual says: "The vitality of the Christian Gospel has taken root in the

heart of Chinese Christians and everywhere we see signs of new life breaking forth from beneath old forms and old structures. Strangely enough, and yet naturally, this new life comes after a period of opposition, persecution, criticism and doubt.”<sup>5</sup>

*Shared Life the Secret of Life More Abundant*

I look at that gallant young Church in China emerging purged by dark hours of testing, re-evaluating her faith, sharing so worthily in the most stupendous task any nation ever faced. I think of the immensity of the issues at stake, the struggle and longing for a better, happier life, for one quarter of this world's people.

Then my heart comes back to this land that my Lady Fourth Daughter calls “The Great Beautiful Country.” Surely we who have in the past shared our Perfect One and our friendship, will not fail that young Church in China. Whether we realize it or not, the outcome of China's struggle is of the gravest concern to us across the sea. The future of our own beloved, our own children, is bound up inextricably with the way of life China chooses in these years of remaking. It is not China's problem alone. It is the world's task and ours.

If we turn aside from this sharing, through doubt or selfishness, my fear is more for what we will lose in spiritual life than what will happen over there. For if we do not share the Life of His giving, we will lose it.



My fertile fields "Transformed to Flourishing" were redeemed by Living Waters. But there was both intake and out-flow. If we would tap one fraction of His measureless mountain springs to redeem our salt marshes, so must we let it flow out to others who wait for life more abundant. Our withholding is not only their loss. For us the waters will evaporate or grow stagnant.

We can keep the freshness of life-giving streams only by sharing. Only thus will we find power to transform our own salt marshes. Only thus can we discover new insights that will make more Christlike this world we live in.

"Would it have been better that we kept our Christianity at home until we had all our salt marshes redeemed?" Perhaps some of you in penitence and shame for our imperfections are asking that question now. Let me give you one Lady Fourth Daughter's answer.

"Would you wait until science had made all its discoveries to share it with us? Would you wait until you had the last word in medicine before you gave us healing? Why then should you wait to know all about what the Jesus-way means before you share what you know of Him?"

She carried on her thought with something of shy wonder at a brand new idea. "Does not science grow with experimenting under new sets of conditions, and

do not new discoveries come from sharing the results already achieved? And have not new discoveries come for doctors the world around by doctors who gave all they knew of healing in far and lonely places?"

"Yes," I leaned forward for the rest of that slow, clear thinking aloud.

"And may it not be that in sharing all the life one has received from the Perfect One, discoveries of new and thrilling truths about his infinite personality may come?"

"That you know is the secret of sharing, receiving as well as giving," I answered her eagerness. "The world waits for China to make new and thrilling discoveries about Him who came from Asia's soil. All our salt marshes the world around await new streams that can come only from you. Our own country is imperfect, with so many salt-grass fields still unredeemed. The church organization is imperfect. We have been so human and have so imperfectly reflected Him. But the One we have found in our hearts is the 'Perfect One,' revealing a Heaven-Father of Love. We need you to discover with us more of his perfections, to help us pattern our lives more perfectly."

"Together, we must do it, East and West," she cried. "In Fellowship with Him, the Perfect One," she added softly, "and with each other."

# Teaching Outlines

## *PROLOGUE*

THE GIFT OF FERTILE FIELDS

LADY FOURTH DAUGHTERS OF TODAY

## *CHAPTER I*

CHINA'S RELIGIOUS HERITAGE

Belief in a Supreme Power

The Dreams of Her Sages

Buddhism's Dreams of Compassion

THE CHRISTIAN FELLOWSHIP

An Unseen Companionship

The Vocabulary of Sharing

Social Effects of the Fellowship

The Fellowship of Jesus-people

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The Circle of Fellowship Enlarges

The Fellowship Once More an Adventure

The Fellowship You Share

## *CHAPTER II*

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Filial Piety Questioned

The "Small Family"

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Concubinage and Divorce

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*CHAPTER III*

## SHARERS IN THE SOCIAL ORDER

## THE SALT MARSH OF POVERTY

The Struggle for Existence  
Political Turmoil

## THE PRINCIPLE OF PEOPLE'S LIVELIHOOD

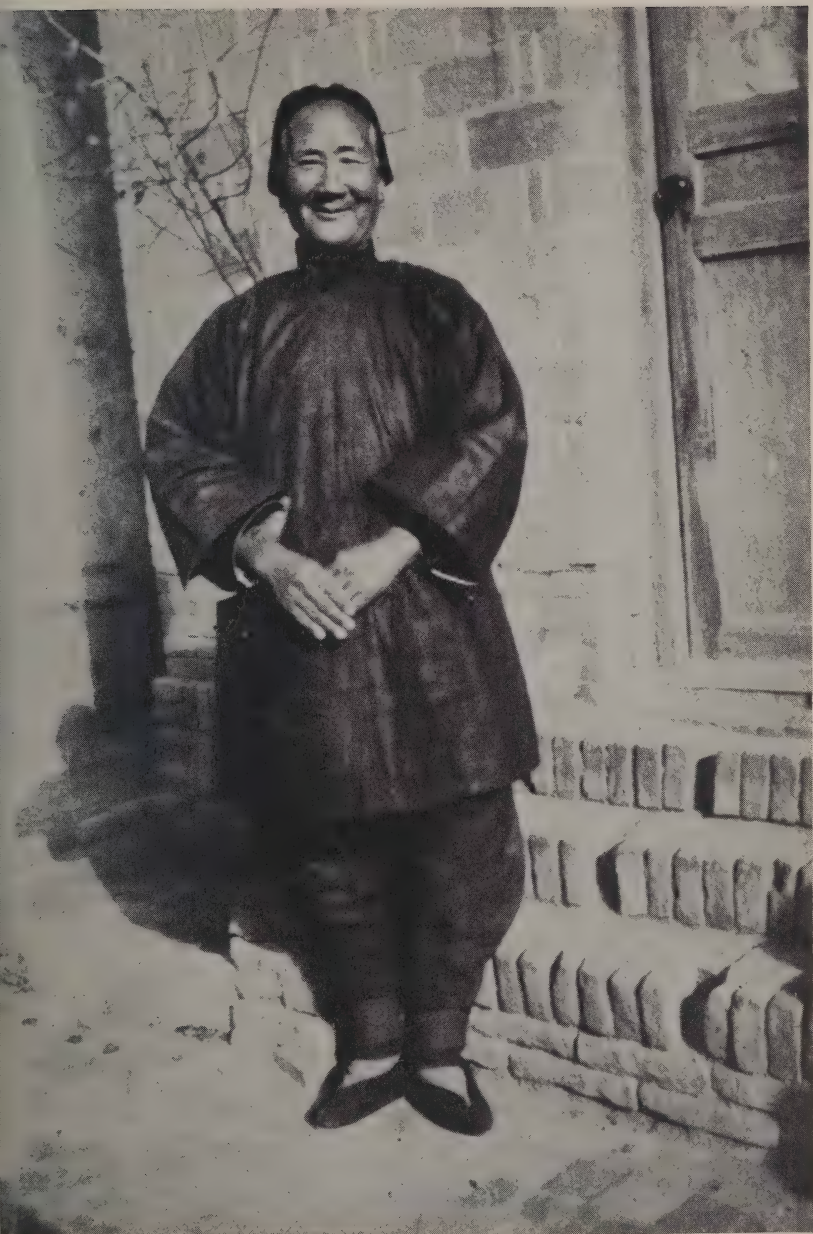
The Church and the Problems of the People's Livelihood  
Christian Pioneers in Industrial Reconstruction  
Conference on People's Livelihood

## MORE FERTILE FIELDS

SPIRITUAL TRANSFORMATION THE FOUNDATION FOR SOCIAL  
RECONSTRUCTION*CHAPTER IV*

## THE SALT MARSH OF DISEASE

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Conquering Disease  
The Government Health Program  
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Canton Municipal Child Welfare



A beloved Bible woman





Christian Pioneers in Health  
Professional Skill, Plus  
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THE SALT MARSH OF IGNORANCE

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## THE SALT MARSHES UNREDEEMED

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## THE UNFINISHED TASK OF EVANGELISM

Unoccupied Areas

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## OPPORTUNITIES FOR SHARING

Evangelistic Opportunity

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## THE SHARERS

The Fellowship of Sharers

The Joy of Sharing

Sharing a Cross

Shared Life the Secret of Life More Abundant

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# Notes

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## CHAPTER I

- <sup>1</sup> *Portrait of a Chinese Lady*, by Lady Hosie; p. 285.
- <sup>2</sup> Reichelt, *Truth and Tradition in Chinese Buddhism*.
- <sup>3</sup> "Women's Service League," *Chinese Recorder*, Nov., 1930, p. 709.
- <sup>4</sup> *Yenching News Letter*.
- <sup>5</sup> *Chinese Recorder*, November, 1930.

## CHAPTER II

- <sup>1</sup> Anderson, *Humanity and Labor in China*, p. 110.
- <sup>2</sup> *The Chinese Recorder*; April, 1931.
- <sup>3</sup> Gideon Chen; *China Year Book*, 1928; p. 104.
- <sup>4</sup> *The Chinese Recorder*; July, 1931; p. 429.
- <sup>5</sup> Leaflet—"Thanks-for-Grace Day" by Margaret C. Morrison.

## CHAPTER III

- <sup>1</sup> *China Weekly Review*; October 18, 1930; p. 248.
- <sup>2</sup> *China Christian Year Book*; 1928; p. 268-9.
- <sup>3</sup> *China Weekly Review*; February 28, 1931; p. 459.
- <sup>4</sup> *China Weekly Review*; February 28, 1931; pp. 447-448.
- <sup>5</sup> Y. W. C. A. Survey, Part II, p. 93.
- <sup>6</sup> Y. W. C. A. Survey, Part II, pp. 32-33.
- <sup>7</sup> *The Chinese Recorder*; January, 1930; p. 5.
- <sup>8</sup> *The Chinese Recorder*; "Substitute for Spirit-money Making," January, 1931; p. 60.
- <sup>9</sup> *The Chinese Recorder*; Eleanor Hinder; June, 1931; p. 353.
- <sup>10</sup> *China Weekly Review*; February 21, 1931; p. 426.

<sup>11</sup> *The Chinese Recorder*; Christian Movement and People's Livelihood; June, 1931; p. 353.

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<sup>2</sup> *The Chinese Recorder*; January, 1930; pp. 40, 41.

<sup>3</sup> Dr. Herman Liu; *Educational Review*, National Educational Conference Report; July, 1930.

<sup>4</sup> Y. W. C. A. *Self Study*; Part III, p. 191.

<sup>5</sup> *The Chinese Recorder*; March, 1931; p. 184.

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<sup>8</sup> Hosie, *Portrait of a Chinese Lady*; p. 149.

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<sup>2</sup> *Missionary Herald*; January, 1931; p. 17.

<sup>3</sup> "Why Stay in China," *Missionary Herald*; by Grace Boynton; October, 1930; p. 377.

<sup>4</sup> *Portrait of a Chinese Lady*, Hosie; pp. 134, 404.

<sup>5</sup> *Confucian Analects*.

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<sup>5</sup> "Youth and the Church" by Y. T. Wu; *China Christian Year Book*, 1929; p. 300.



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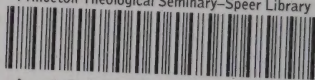
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